A STRING of PEARLS:

OR,

The **BEST** *THINGS reserved till Last*

Discovered in a

SERMON

Preached in *London*, *June* 8. 1657.

AT

THE FUNERAL of that Triumphant Saint Mrs *Mary Blake*, late Wife to (his Worthy Friend) Mr. *Nicholas Blake* Merchant, with an Elegy on her death.

By *Thomas Brooks* (her much endeared Friend, Spiritual Father, Pastor and Brother, in the Fellowship of the Gospel, and) Preacher of the Word at *Margarets New Fish-street*.

The Tenth Edition.

"*Righteous shall be had in everlasting Remembrance*, Psal. 112. 6.

Precious in the sight of the Lord is the death of his Saints. Psal. 116. 15.

LONDON, Printed for *John Hancock*, and are to be sold at the *Three Bibles*, over against the *Royal Exchange* in *Cornhill*. 1684.

TO HIS

Honoured and worthily esteemed Friends, Mr. *Nicholas Blake* Merchant, (Husband to the late Vertuous Mrs. *Mary Blake* deceased.)

AND

Mr. *Thomas Matthews*, Merchant, and Mrs. *Martha Matthews* his Wife, (Parents to the deceased Gentlewoman) and to the rest of his and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father, through our Lord Jesus Christ.

Dear Friends,

THis little Piece had been sooner in your hands, but that my being in the Countrey, and some other important busi-

Many a man hath been drowned in his own tears. 2 Cor. 7.10

ness that hath layn hard upon my hands hath prevented it till now.

I have read of a certain Painter, who being to express the sorrow of a weeping Father, and having spent his skill before in setting forth of the passions and affections of his Children, he thought it best to present him upon his Table to the beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this Piece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however if it doth, thank your selves, blame not me.

I could heartily wish, that you and all others concerned in this sad loss, were more taken up in minding the happy exchange that she hath made, than with your present loss; she hath exchanged Earth for Heaven, a Wilderness for a Paradise, a Prison for a

a Palace, a house made with hands for one eternal in the Heavens; she hath exchanged imperfection for perfection, sighing for singing, mourning for rejoycing, prayers for praises, the society of sinful mortals for the company of God, Christ, Angels, and the Spirits of just men made perfect; an imperfect transient enjoyment of God, for a more clear, full, perfect and permanent enjoyment of God; she hath exchanged pain for ease, sickness for health, a bed of weakness for a bed of Spices, a compleat blessedness; she hath exchanged her brass for silver, her counters for gold, and her earthly contentments for heavenly enjoyments.

2 Cor. 5. 1, 2.

Heb. 12. 22, 23, 24.

And as I desire that one of your eyes may be fixed upon her happiness, so I desire that the other of your eyes may be fixt upon Christs fulness; though your brook be dryed up, yet Christ the fountain of Light, Life, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness and Satisfaction, is still at hand, and always full and flowing, yea, over-

John 1. 16. Col. 1. 19. Ch. 2. 3.

Omne bonum in summo bono.

flowing. *As the worth and value of many pieces of silver is contracted in one piece of gold, so all the sweetness, all the goodness, all the excellencies that are in Husbands, Wives, Children, Friends,* &c. *are contracted in Christ; yea, all the whole Volume of Perfections which is spread through Heaven and Earth, is epitomiz'd in Christ*; Ipse unus erit tibi omnia, quia in ipso uno bono bona sunt omnia, *saith* Augustine; *One Christ will be to thee instead of all things else, because in him are all good things to be found.*

Dear Friend, what wisdome, what knowledge, what love, what tenderness, what sweetness, what goodness did you observe and find in this deceased and glorified Saint, that is not eminently, that is not perfectly to be enjoyed in Christ? and if so, why do not you bear up sweetly and chearfully, and let the World know, and let Friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus: The Apostle Paul *was so much taken with Christ,*

Chrysostom.

Christ, that he was ever in his thoughts, always near his heart, and ever upon his tongue; he names him sixteen or seventeen times in one Chapter, 1 Cor. 1. *Now, O that your hearts and thoughts were thus busied about Christ, and taken up with Christ, and with those Treasures of Wisdom, Knowledge, Grace, Goodness, Sweetness,* &c. *that are in him; this would very much allay your grief and sorrow, and keep your hearts quiet and silent before the Lord, this would be like that tree which made the bitter waters of* Marah *sweet.* Exod. 23. 23,24,25.

Plutarch *in the life of* Phocion, *tells us of a certain Gentlewoman of* Ionia, *who shewed the Wife of* Phocion *all the rich Jewels and precious Stones she had; she answered her again, All my riches and Jewels is my husband* Phocion: *so should Christians say, Christ is our Riches, our Jewels, our Treasure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to* 2 Cor. 6. 10 Eph. 3. 8. Cant. 3. 10.

us, and all Relations to us; he is Husband, Wife, Child, Father, Mother, Brother, Siſter; he is all theſe, yea, he is more than all theſe to us.

S. Martin. *I have read of one, who walking in the fields by himſelf, of a ſudden fell into loud cryes, and weeping; and being asked (by one that paſſed by, and overheard him) the cauſe of this his lamentation; I weep (ſaith he) to think that the Lord Jeſus ſhould do ſo much for us men, and yet not one man of a thouſand ſo much as minds him, or thinks of him; but I hope better things of you, yea, I hope (and deſire) that this preſent counſel will take hold of your hearts, and work as counſel works when it is ſet home by a hand of Heaven.*

Again, Friends, it is your wiſdom and your glory to mind more your preſent work, your preſent duty, than your loſs, than your preſent calamity. Davids *Paſſion was got above his wiſdom, his diſcretion, when he ſaid,* O my Son Abſalom! my Son

Son, my Son Abſalom! would God I had died for thee; O Abſalom! my Son, my Son! *Your preſent work is not to cry, O my dear Wife! O my precious Child! O my loving Siſter! but O my Soul ſubmit to God, juſtifie God, lie down in the will of God, ſay* Amen *to Gods* Amen: *O my Soul, think well of God, and ſpeak well of God, and carry it well towards God,* &c. *This is your preſent work, make it but your work, and then, though ſorrow may abide for a night, yet joy will come in the morning.* Pſal. 30. 5.

Again, Obſerve how other Saints have carried it under ſuch a diſpenſation as you are under, and do you likewiſe. To that purpoſe read and compare theſe Scriptures together, Gen. 23. 1, 2, 3, 4. 8. Ezek. 24. 16. 17, 18. 2 Sam. 12. 17. --- 22. Gen. 10. 1, 2, 3. 1 Sam. 3. 17, 18. 19. 2 Sam 15. 25, 26. 27. Job. 1. 13. --- ult. *It is a more excellent, a more bleſſed*

Bonus Dux, Bonus Comes, (a good Leader makes a good Follower) was *Carus* the Emperour's Motto: *Præcepta docent, Exempla movent*, Precepts may inſtruct, but Examples do perſwade.

thing to be good at imitating the pious Examples of others, than to be good at praiſing of them. Stories ſpeak of ſome that could not ſleep when they thought of the Trophies of other Worthies that went before them; the beſt and higheſt Examples ſhould be very quickening and provoking. Pious Examples uſually are more wakening than Precepts, and they are more convincing and more encouraging; and the reaſon is, becauſe we ſee in them, that the exerciſe of the moſt difficult points of Godlineſs is yet poſſible: Other Saints pious examples ſhould be Looking-Glaſſes for us to dreſs our ſelves by; and happy are thoſe that make ſuch an improvement of them. O happy Husband! O happy Parents! O happy Brethren and Siſters! If you write after that bleſſed Copy that this glorifyed Saint, Wife, Child, Siſter, hath ſet before you; which that you may, I deſire you ſeriouſly to dwell upon the following Narrative.

One hint more, and then I have done: Auguſtine *in one of his Epiſtles*

ſtles hath this Relation; That the very ſame day wherein Jerome dyed, he was in his Study, and had got Pen, Ink and Paper to write ſomething of the Glory of Heaven to Jerome: Suddenly he ſaw a light breaking into his Study, and a ſweet ſmell that came unto him, and this voice he thought he heard; O Auguſtine! what doſt thou? doſt think to put the Sea into a little Veſſel? when the Heavens ſhall ceaſe from their continual motion, then ſhalt thou be able to underſtand what the Glory of Heaven is, and not before, except you come to feel it, as I now do.

A little before this glorified Saints tranſlation from Earth to Heaven, I had thoughts and Reſolutions to write to her about that bleſſed ſtate to which ſhe was haſtening, but was prevented; however, in the following Sermon you will find ſomething of that glorious ſtate glimpſed out unto you, which now ſhe is in the poſſeſſion of. Now dear friends, above all gettings, get an intereſt in that

that glory that ſhe is filled with, and keep up the ſenſe of that intereſt in your own ſouls and conſciences, and then you will be happy in life, and bleſſed in death, and aſſuredly meet her, and know her, and for ever enjoy her in perfect happineſs and bleſſedneſs: which that you may, is and ſhall be the conſtant deſires and earneſt Prayers of

Your Souls Servant,

Thomas Brooks.

A String of Pearls:

OR

The Beſt things reſerved till laſt.

BEfore I name my Text, give me leave to ſpeak a few words upon another Text, *viz.* The glorified Saint deceaſed; at whoſe Funeral we are here met.

She was one of thoſe dear ſpiritual Children that the Lord had given me; ſhe was a precious Seal of my Miniſtry, ſhe was my living Epiſtle, my walking Certificate, my Letter Teſtimonial. In life ſhe was my joy, and in the

Iſa. 8. 18.

2 Cor. 3. 1, 2.

Phil. 4. 1, 2.

the day of Christ she will be my Crown. As *Paul* speaks, 1 *Thess.* 2. 19, 20. *For what is our Hope, or Joy, or Crown of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.* Her Application of those words of the Apostle to me (hath been often a very great refreshing and comfort to my Soul,) *For though you have ten thousand Instructors in Christ, yet have you not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* The work of Grace upon her heart was clear, powerful and thorough, as all know that knew her inwardly. I should tire both my self and you, and frustrate the end of your meeting, which is to hear a Sermon, should I give you an exact and particular account thereof; I shall therefore only mention a few things among many for your imitation, satisfaction and supportation under this sad dispensation.

1. Cor. 4. 15.

She

15

She was a knowing woman in the things of Chriſt, and her knowledge was inward, experimental, growing, humbling, transforming and practical; ſhe knew Chriſt in the myſtery, as well as in the hiſtory; in the ſpirit, as well as in the letter; feelingly, as well as notionally; ſhe did not only eat of the tree of knowledge, but alſo taſted of the tree of life. Prov. 3. 18.

She was a ſincere, and as plain a hearted Chriſtian (I think) as any lives out of Heaven; for plainheartedneſs ſhe was a *Jacob*; for uprightneſs ſhe was a *Job*; Sincerity is the ſhine, the luſtre, the beauty, the glory of all a Chriſtians graces; and in this ſhe did excell. A ſincere ſoul is like a Chryſtal Glaſs with a light in the midſt of it, which gives light every way; and ſuch a one was ſhe. A ſincere ſoul is like the Violet, which grows low, and hides it ſelf, and its own ſweetneſs, as much as may be with its own

Sinceritas ſerenitatis mater; Sincerity is the mother of ſerenity.

own leaves; and such a one was she; she had as many choice, visible characters of sincerity and uprightness upon her, as ever I read upon any Christian that I have had the happiness to be acquainted with. But I must not dwell on these things; I shall only say, She was not like the Actor in the Comedy, who cried with his mouth (*O Cœlum*!) O Heaven! but pointed with his finger to the Earth; such Professors there be, but she was none of them.

She was rich in spiritual Experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladded and quickned my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions and Impressions; a sanctified heart is better than a silver tongue, and she found it so. O the stories that she was able to tell of the love of God, the presence of Christ, the breathings of the

the Spirit, the exerciſe of Grace, the ſweetneſs of the Word, the deceitfulneſs of ſin, and the devices and methods of Satan, *&c.* And though ſhe made uſe of her Experiences as crutches to lean on, yet ſhe only made uſe of the Promiſes as a foundation to build on. As the Star led the Wiſe men to Chriſt, ſo her experiences led her to a higher and a ſweeter living upon Chriſt: her experiences were her ſauce, but Chriſt was ſtill her food.

She did drive a very (great) private trade towards Heaven, ſhe was much in ſecret duties, in cloſet communion with God, and this did very much enrich her, and advance her in ſpiritual experiences. When ſhe had once found the ſweetneſs of enjoying Chriſt behind the door, O how inflamedly, how abundantly was her ſoul carried forth in ſecret duties! ſhe knew that *Peter* went up upon the houſe top to pray, and that Chriſt was

Cant. 2. 14. Mat. 6. 5, 6.

Act. 10. 9.

was oft alone. As ſecret meals make a fat body, ſo ſhe found ſecret duties made a fat ſoul; and this made her much in that work. It was a witty and divine ſpeech of *Bernard*, *That Chriſt the ſouls Spouſe is baſhful, neither willingly cometh to his bride in the preſence of a multitude*; and is it not ſo with the Bride in her actings towards her Bridegroom Chriſt?

2 Cor. 12. 7,8, 9, 10. Eph.6. 16, 17. 2Cor.2.14. Gen.23.24

She was many times in the School of temptation, which God made to her the School of inſtruction; the Lord did uſually ſo help her to handle the ſhield of Faith, and the ſword of the Spirit, (the Word of God) that ſhe commonly triumph'd over Satans temptations, and led captivity captive; though that Arrow-maſter Satan hath ſhot often at her, yet her bow ſtill abode in ſtrength; her hands and heart being made ſtrong by the hands of the mighty God of *Jacob*. *Auguſtine* gave thanks to God that his heart and the temptation did

did not meet together; and ſo hath ſhe many a time: ſhe was good at withſtanding the beginnings of a temptation, knowing that after remedies often come too late. She was a Chriſtian all over, ſhe was a Chriſtian in profeſſion, and a Chriſtian in practice; a Chriſtian in lip, and a Chriſtian in life; a Chriſtian in word, and a Chriſtian in work; a Chriſtian in ſhew, and a Chriſtian in power and ſpirit; ſhe was not only for the general duties of Chriſtianity, as hearing, praying, *&c.* but alſo for the relative duties of Religion: As to be a good Wife, a good Mother, a good Child, a good Siſter, a good Miſtriſs, *&c.* Moſt ſincerity and holy ingenuity ſhines in the relative duties of Religion, and in thoſe ſhe was excellent; ſhe was alſo very conſciencious and conſtant, yea, abundant in the general duties of Religion, as hearing, praying, *&c.* ſhe did duties, but durſt not (for a World) truſt to her duties, but to her Jeſus. As the

1 Theſ. 5. 22. Act. 13.22. Act. 24.16. Luk. 1.5,6.

Duties truſted to will undo you; when truſted to they prove but a ſmooth, a ſilken way to hell.

the Dove made uſe of her wings (to fly to the Ark) but truſted not in her wings, but in the Ark; in duty, ſhe had learned the holy art of living above duty, in the buſineſs of acceptation with God, and juſtification before God, and reconciliation to God, and ſalvation by God: She knew no duty but Jeſus; ſhe was as happy in denying religious ſelf, as ſhe was reſolute in denying of ſinful ſelf.

She was for patience and chearfulneſs under her long lingering weakneſs, as exemplary as any that ever I was acquainted with; if at any time ſhe groaned, yet ſhe bleſſed God (as ſhe uſed to ſay) that ſhe did not grumble: O how quiet, how like a Lamb was ſhe under all her trials! O how well would ſhe ſpeak of God! O how ſweetly did ſhe carry it towards God! O how much was ſhe taken up in juſtifying of God, throughout her pining, waſting ſickneſſes!

James 1,2, 3,4. Ch. 5. 10, 11.

Time and ſtrength would fail me,

me, ſhould I but tell you what I could, concerning her faith, her love to God, to Chriſt, to his wayes, to his people, whether poor or rich, weak or ſtrong! And of her humility, lowlineſs, meekneſs, wherein ſhe hath left few fellows behind her; ſhe was very high in ſpiritual worth, and as low in heart; ſhe was cloathed with humility as with a royal Robe, and with the ornament of a meek and quiet Spirit, which is in the ſight of God of great price: But I muſt haſten to my Text, for I ſee time ſlides away.

If *Ezekiel* can commend *Daniel*, and match him with *Noah* and *Job*, for his power in prayer; and *Peter* highly praiſe *Paul*: And if the Ancient Church had her (Dyptichs, or) publick Tables, wherein the Perſons moſt noted for Piety were recorded: Nay, If *Plato* called *Ariſtotle* the intelligent Reader, and *Ariſtotle* ſet up an Altar in honour of *Plato*; then I hope

hope you will not impute it to me as a Tranſgreſſion, that I have preſented to you the ſhining Vertues of this glorified Saint, for your imitation.

What Eyes thou read'ſt with, Reader, (know I not,
Mine were not dry, when I this ſtory (wrot.

An

An ELEGIE

Upon the Death of the Vertuous, His dear and never to be forgotten Friend Mrs. *Mary Blake.*

IF that Affection could but make a Poet,
Could Grief and Sorrow help, ſure I could do it;
Mary is dead, a Woman whom truth and fame,
With Virtue ever ſhall embalm her name;
A *Mary* for Love, a *Mary* for Weeping,
A *Mary* for Choice, a *Mary* for ſeeking.
With *Mary* ſhe had choſen the better part;
With *Mary* ſhe did lay Chriſt near'ſt her heart.
Such were her parts, her Piety,
Her Youth it was a full Maturity.
Grave, although young, who in her heart did prize
Grace, Truth and Chriſt, her only Sacrifice;
Gracious, Religious and ſincere was ſhe,
Courteous, without all Court Hypocriſie.

Chriſt was her ſtudy, his glory was her aim,
It was her Heaven to advance the ſame:
Within the holy Treaſury of her mind,
Were the choice Vertues of all Woman-kind;
A knowing Woman, and an humble too,
Which joy'd all Chriſtians who had with her to do.

A Praying Woman, and believing too,
Which did the praiſes of other Saints renew:
A holy Woman, and an harmleſs too,
In ſaying this I give her but her due:
A lively Chriſtian, and thriving in grace,
Few towards Heaven did ever hold her pace.
The word and wayes of God were her delight,
And in the ſame ſhe had a great inſight.
A fixed Woman, when others ſtaggering were,
Which was the fruit of holy pains and care:
A tried Chriſtian, whoſe trials were not ſmall,
Yet Faith and Patience overcame them all.
She liv'd the Sermons which on earth ſhe heard,
And now receives the Crown which was for her prepar'd.
A VVoman which had more than common worth;
I want a Tongue enough to ſet it forth.

Her lateſt precious breathings had reſpect
To nothing more than divine Dialect;
Which ſhe committed to her mourning Friends,
In Exhortations for their better ends.
Could Prayers, tears and ſighs have kept her here,
She had not dy'd, you need it not to fear:
She lives though dead, i' th' memory of thoſe
VVho knew her life, and ſaw her holy cloſe.
No golden Letters half ſo long as we
Shall keep her precious worth in memory;
No coſtly Marble need on her be ſpent,
Her deathleſs worth is her own Monument.
Now I ſhall let you know what you have loſt:
She was a Temple of the Holy Ghoſt.
This wee'll apply, that though we loſe her here,
Her ſoul doth ſhine in a Celeſtial Sphere.
Mary is to the celeſtial *Canaan* gone,
VVhere as a Star ſhe ſhines in perfection.

Mary

Mary hath choſen ſure the better part,
Mary with Angels ſure doth now partake.

But ſtay, needs ſhe Encomiums? Reader, know,
She joys above, while we here wail below.
But now (dear friends) let's mourn in hope, and weep,
Believing this bleſt Saint in Chriſt doth ſleep.
Heark, don't you hear her ſweet delightful voice,
Saying, Friends, weep not, but ſee that ye rejoyce
For me; for now I am perfectly free
From ſorrow, ſin, death and mortality:
Surely you cannot doubt my happineſs,
VVho have beheld my faith and ſtedfaſtneſs;
O then from ſorrow ſee that now you ceaſe,
To interrupt my joy, and your own Peace;
Surely our loſs to her was greateſt gain,
For crown'd in Heaven ſhe ever ſhall remain:
No ſighs, no groans, now from her do come,
But everlaſting joyes are in their room.
She now without controul no queſtion ſings
Eternal praiſes to the King of Kings;
She now enjoys that ever bleſſed face,
In hopes whereof ſhe run a happy race;
She now hath chang'd her croſſes for a Crown,
Her bed of weakneſs for a Royal Throne.

Farewel (bleſt Saint) farewel; to thee we'l haſte;
For till we meet in Heaven, we cannot reſt.

Thomas Brooks of *Margarets*
New Fiſh-ſtreet.

A WORD to the READER.

NOW, Reader, if you pleaſe to caſt a Look,
Or ſpend ſome ſpare time on this little Book,
And in it any thing that's good do view,
Then challenge it, for it belongs to you;
What's weak or worthleſs in it, that decline,
And paſs it by, I challenge that for mine.

THE Beſt THINGS Reſerved till Laſt.

1 PET. I. 4.

To an Inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you.

Beloved,

I Have choſen this Text upon a double ground.

1. To make a diverſion of immoderate ſorrow and grief from my own Spirit, and yours, who are moſt nearly concerned in this ſad loſs. And

2. Becauſe it will afford us matter

moſt ſuitable to the bleſſed ſtate and condition of this glorified Saint, at whoſe Funeral we are here met.

In the Inſcription, *ver.* 1, 2. you have firſt a *Holy Salutation*, ſhewing, Firſt, by whom this Epiſtle was written, *viz. Peter an Apoſtle of Jeſus Chriſt.* Secondly, to whom it was written. Now they are deſcribed two ways: Firſt, by their outward condition; Strangers ſcattered throughout *Pontus*, *Galatia*, *Capadocia*, *Aſia* and *Bythinia*. There are divers Opinions about theſe Strangers, but the moſt common and received opinion among the learned, is, that *Peter* wrote this Epiſtle to the converted Jews, ſcattered through the Provinces in *Aſia*, who met with much Oppoſition and Affliction for the Goſpels ſake. Secondly, They are deſcribed by their ſpiritual and inward condition, which is ſet forth,

Pontus... Compare the 2d of the *Acts* and the 11th of the *Acts* with 1 and 2 verſes of this Chapter.

1. By the fundamental cauſe of it, to wit, Election of God.

2. By the final cauſe, to wit, ſanctification of the Spirit, unto obedience.

3. By

3. By the subservient cause, to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third verse you have, 1. A very stately Proem, and such as can hardly be match'd again; *Blessed be the God, and Father of our Lord Jesus Christ.* 2. You have Regeneration or effectual calling, described; and that,

First, by the principal Efficient cause thereof, which is, *God the Father of our Lord Jesus Christ.*

2. By the impulsive cause thereof, the mercy of God, which is described by the quantity of it, *abundant.*

3. By the immediate effect thereof, a *lively Hope*, (the singular cause whereof is shewed to be the resurrection of Jesus Christ from the Dead:) now hope is called a lively Hope,

1. Because it makes a man lively and active for God and goodness.

1 John 3. 2, 3. *Corpus, sperando, Anima sperando vivet*; As the body lives by breathing, so the soul by hoping.

2. Because it chears, comforts and revives the Soul: It brings, it breeds, it feeds, it preserves spiritual life in the soul: This lively hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life: This lively hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope, in opposition to the fading, withering, dying hopes of Hypocrites, and prophane persons, *Whose hope is as a Spiders Web, the crackling of thorns under a Pot, and the giving up of the Ghost.*

Job. 8. 13, 14. ch. 11. ult. ch. 27. 8. Prov. 11. 7.

A Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel; no, it is like the Morning light, the least beam of it shall commence into a compleat sun-shine; it is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the Hypocrites hope, the presumptuous

ſumptuous ſinners hope, is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exerciſed, and that is, *an Inheritance incorruptible, and undefiled, and that fadeth not away*, (what theſe words import, I ſhall ſhew you when I ſhall open that Doctrine which I intend to ſtand upon at this time) *reſerved in Heaven for you.*

There are three Heavens, the firſt is *Cœlum Aerium*, the Aiery Heaven, where the Fowls of Heaven do flie; the ſecond is *Cœlum Aſtriferum*, where the Stars of Heaven are; and the third is *Cœlum Beatorum*, the Heaven of the Bleſſed, where God appears in eminency, and where Chriſt ſhines in glory; and this is the Heaven the Text ſpeaks of.

The Text will afford ſeveral points, but I ſhall only name one, which I intend to ſtand on at this time, and that is this.

Doct. *That God reſerves the beſt and greateſt favours and bleſſings for Believers, till they come to heaven.*

Now I shall prove this Proposition by an induction of Particulars, and then give you the Reasons of it; I will begin with the Inheritance spoken of in the Text.

1. The best Inheritance is reserved for Believers till they come to Heaven; this is clear and fair in the Text, yet I shall make this further out to you thus.

Vide Zanchium.

First, The Inheritance reserved for Believers till they come to Heaven, is a pure, undefiled and incorruptible Inheritance, it is an Inheritance that cannot be defiled nor blemished with abuse one way or another; other inheritances may and often are, with oaths, cruelty, blood, deceit, &c. The Greek Word *Amiantos* signifies a precious stone, which though it be never so much soiled, yet it cannot be blemished nor defiled; yea, the oftner you cast it into the fire, and take it out, the more clear, bright and shining it is: All earthly Inheritances are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, sur-

1 Kings. 21.----20. *Quam sordet mihi terra, cum Cœlum intueor.* Adrian.

ſurrounded with many Briars, Thorns and Thiſtles: O the hands, the hearts, the thoughts, the lives, that have been defiled, ſtained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boaſtings, the ſenſual joys, that earthly inheritances have filled and defiled poor ſouls with! all earthly Inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Gabul*, that is to ſay, diſpleaſing, or dirty; the world doth but durt, and duſt us. But

Gen. 3. 18. Iſa. 23. 9.

1 Kin. 9. 13

Secondly, It is a ſure, a ſecure inheritance; *To an Inheritance reſerved in Heaven for you.* See the Text, the Greek word that is here rendered *reſerved*, is from τήρεω *Tereo*) which ſignifies to keep ſollicitouſly, to keep as with watch and ward; this inheritance is kept and ſecured to us, by promiſe, by power, by blood, by oath, and therefore muſt needs be ſure; it is neither ſin, nor Satan, nor the World, that can put a Chriſtian by this inheritance, Chriſt hath

Heb. 6. 12 ---*ult* Rom. 8 33 *ult.* Eph. 2. 6.

Joh. 14. 1, 2, 3. John 10. 27, 28, 29, 30. If this inheritance was not kept for us, it might haply go the same way Paradise did.

already taken possession of it in their names, and in their rooms, and so it is secure to them; if weakness can overcome strength, impotency omnipotency, then may a Christian be kept out of his Inheritance, but not till then; but earthly Inheritances, they are not sure, they are not secure: How often doth might overcome right, and the weakest go to the wall! how many are kept out, and how many are cast out of their Inheritances, by power, policy, cruelty! It was a complaint of old, our Inheritance is turned to strangers, our Houses to Aliens, *Lam.* 5. 2.

Dan. 2. 44. 7. ch. 27. Heb. 12. 27, 28. 2 Pet. 1. 11.

Thirdly, It is a permanent, a lasting Inheritance: *To an Inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word (*Amarantos*) is the proper name of a flower, which is full, fresh and green after it hath a long time hung up in the house: It is an Inheritance that shall continue as long as God himself continues: Of this Inheritance there shall be no end; though other Inheri-

Inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the *Chaldean*, *Persian*, *Grecian* and *Roman* Kingdoms? but the glory of Believers shall never fade, nor wither, it shall never grow old, nor rusty, 1 *Pet.* 5. 4. *And when the chief shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away*; a Believers Inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it; earthly inheritances are like Tennis Balls, which are bandied up and down from one to another, and in time wore out. The Creature is all shadow and vanity, it is (*filia noctis*) like *Jonah*'s Gourd, man can sit under its shadow but a little, little while; it soon decays and dyes, it quickly fades and withers; there is a worm at the root of all earthly Inheritances, that will

Sic transit gloria mundi.

1 Tim. 6. 17.

will consume them in time; all earthly comforts and contents are but like a fair Picture that is drawn upon the Ice, which continueth not, or like the morning cloud, that soon passeth away; but a Believers Inheritance endureth for ever; when this World shall be no more, when time shall be no more, the Inheritance of the Saints shall be fresh, flourishing and continuing: *Nescio quid erit, quod ista vita non erit; ubi lucet quod non capiat locus; ubi sonat, quod non rapit tempus; ubi olet, quod non spargit flatus; ubi sapit, quod non minuit edacitas; ubi hæret, quod non divellit æternitas,* said *Augustine:* What will that life be? or rather, what will not that life be, since all good either is not at all, or is in such a life? light, which place cannot comprehend; voices and musick, which time cannot ravish away; odours, which are never dissipated; a feast which is never consumed; a blessing, which eternity bestoweth, but eternity shall never see at an end: So this, all this is the heritage of all Gods *Jacobs.* Fourthly,

Fourthly, It is the freeſt Inheritance, it is an inheritance that is free from all vexation and moleſtation; there ſhall be no ſin to moleſt the ſoul, nor no Devil to vex the ſoul; there ſhall be no pricking Briar, nor grieving Thorn unto the houſe of *Iſrael*; there ſhall be no *Jebuſites* to be as pricks in your eyes, and thorns in your ſides; there ſhall be no crying, O my bones! O my bowels! O the deceit of this man! O the oppreſſion of that man! *&c.* No, they ſhall have a Crown without thorns, a Roſe without prickles, and an Inheritance without the leaſt incumbrance; this Inheritance flows from free love, and is freely offered, though the ſoul hath neither money nor money worth; there is nothing, there is not the leaſt thing about this inheritance, that is purchaſed, or paid for by us; it is all frank, it is all free, it is all of grace: Here is ſuch an inheritance, that no eye ever ſaw, that no mortal ever poſſeſt, and that for nothing, it is freely offered, and it is freely given, *Acts* 20. 32. *And now*

Ezek. 28. 24. Numb. 33. 55.

Iſa. 55. 1, 2 Rom. 7. *ult.* Iſa. 64. 4. 1 *Cor.* 2. 9.

Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, & to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy, that God alone may have the glory. Other Inheritances they have their Incumbrances. O the vexations, the moleſtations that do attend them! O the debates, the diſputes, the Law-ſuits, that are about earthly Inheritances, ſuch as have made many a man to go with a heavy heart, and empty purſe, and a thread-bare coat; which made *Themiſtocles* profeſs, that if two ways were ſhewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuſe that which went to Hell.

Fifthly, It is an Inheritance that is univerſally communicable, to Jews, to Gentiles, to bond to free, to rich, to poor, to high, to low, to male, to female, *Gal.* 3. 28, 29. *There is neither*

Act. 10. 25. 1 Cor. 12, 13.

O that excellent Inheritance, ſaith *Bernard*, (*Non angustior multitudine hæredum.*) whoſe portions are not ſcanted by reaſon of the number and multitude of Co-heirs.

Few

Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Jeſus: And if ye be Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe. Among men, all ſons and daughters be not Heirs, yet all Gods children, be they ſons, be they daughters, be they bond, or free, &c. they are all heirs, without exception. *Jehoſaphat gave his younger ſons great gifts of ſilver and gold, and of precious things, with fenced Cities, but the Kingdom gave he to Jehoram, becauſe he was the firſt born.* And *Abraham* gave gifts to the reſt of his ſons, but *Iſaac* only had the Inheritance. In ſome Countries all children be not heirs, but ſons only; and in other Countreys not all ſons, but the eldeſt ſons alone; uſually men divide their earthly Inheritances, if all the ſons be heirs, ſome inherit one place, others, others; but here the whole Inheritance is enjoyed by every Child; here every child is an heir to all, and hath right to all. In earthly Inheritances, the more

Rom. 8. 17.

2 Chron. 21. 3.

Gen. 25. 5, 6.

more you divide, the leſs is every ones part; but this Inheritance is not diminiſhed by the multitude of poſſeſſors, nor impaired by the number of co-heirs, it is as much to many, as to a few, and as great to one as to all; not a room, not a manſion, not a walk, not a flower, not a Jewel, not a box of Myrrhe, but what is common to all; not a ſmile, not a good word, not a ſweet look, not a Robe, not a diſh, not a delicate, not a pleaſure, not a delight, but is univerſally communicable, and univerſally fit for all the thouſands, millions of thouſands that are heirs of this Inheritance; If there be a thouſand together, every one ſees as much of the Sun, hears as much of the ſounds, ſmells as much of the ſweet, as he ſhould do if there were no more than himſelf alone; So here.

Sixthly and laſtly, It is a ſoul-ſatisfying inheritance; he that hath it ſhall ſit down and ſay, I have enough, I have all. As one Maſter ſatisfies the ſervant, and as one Father

ther ſatisfies the Child, and as one Husband ſatisfies the Wife, ſo one God, one Chriſt, one Inheritance ſatisfies the believing Soul, *Pſal.* 16. 5, 6. *The Lord is the Portion of mine inheritance, and of my cup, thou maintaineſt my lot. The lines are faln unto me in a pleaſant place, yea, I have a goodly heritage.* Will an inheritance of glory ſatisfie them? why this they ſhall have; 1 *John* 3. 3. *Col.* 3. 4. will an Inheritance of power and dominion ſatisfie them? why this they ſhall have, 1 *Cor.* 3. 21. *All things are yours*, &c. Mat. 19. 28. 1 Cor. 6. 2, 3, *&c.* Will *Abrahams* Boſome ſatisfie you? why this you ſhall have, *Luke* 16. 22. The boſom is the place where love lodges all her children; the boſom is the place of delight and ſatisfaction, and this you ſhall have; nay, you ſhall have a better, a choicer, a ſweeter boſom to ſolace your ſouls in, than *Abrahams*, to wit, the boſom of Jeſus Chriſt, which will be

Habet omnia, qui habet habentem omnia. Aug.

Gen. 33. 11 I have enough, ſays *Jacob.*

לי כל

Li chol.

I have all.

Si aliud præter Deum habeo, nec aliud plenè poſſideo, nec Deum, Deus qui non deficit, ſolus mihi ſufficit. Euſeb. Niremb.

be a Paradise of pleasure and deligh to you. Will Christs best robe? will his own Signet put upon you, satisfie you? why this you shall have. Will it satisfie you to be where Christ is, and to fare as Christ fares, and wear as Christ wears, and enjoy as Christ enjoys? why this you shall have, *Joh.* 12.26. *Where I am, there shall also my servant be; if any man serve me, him will my Father honour.* If all these things will satisfie souls, then surely the Inheritance reserved in Heaven for them will satisfie them: for that Inheritance takes in these things, and many more. The good things that this Inheritance is made up of, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; and therefore it must needs be a soul-satisfying Inheritance.

August. de triplici habitu, cap. 4. This the great Caliph of *Babilon*, *Charles* the fifth, and others found by experience.

But now all other Inheritances they cannot satisfie the heart of man; *Eccles.* 5. 10. *He that loveth silver, shall not be satisfied with silver, nor*

nor he that loveth abundance, with increaſe; this is alſo vanity. If you pleaſe you may read the words nearrer the Original, thus; *He that loveth ſilver, ſhall not be ſatisfyed with ſilver*, and he that loveth it, in the multitude of it, ſhall not have fruit; it is the love of ſilver that is the miſchief of it; it is the love of ſilver that makes men unſatisfied with ſilver: Such a man will ſtill be adding houſe to houſe, land to land, bag to bag, and heap to heap, and yet after all, be ſtill unſatisfied. *Bernard* compareth ſuch a man to one that being very hungry, gapeth continually for wind, with which he may be puffed, but cannot be filled and ſatisfied; and ſo the ſame Author elſewhere ſaith well, (*Anima rationalis cæteris omnibus occupari poteſt, impleri non poteſt*;) The reaſonable ſoul may be buſied about other things, but it cannot be filled with them. They can no more fill up the ſoul, than a drop of water can fill up the whole Ocean: They can no more ſatisfie the deſires of the ſoul,

Bern. Tract. de diligendo Deum. c. 3. Bern. Hom. Mat. 19. 17

ſoul, than a few drops of water can the thirſt of a man enflamed with a violent Fever; nay, as Oyl increaſes the flame of the fire, ſo the more a man hath of the World, the more his heart is enflamed after it. When *Alexander* had conquered the known part of the World, (ſay ſome) he ſate down, and wiſh'd for another World to conquer. *Charles* the fifth Emperour of *Germany*, (whom of all men the World judged moſt happy) cried out with deteſtation to all his Honours, Pleaſures, Trophies, Riches, (*Abite hinc, abite longe,*) get you hence, let me hear no more of you; they could not ſatisfie him, they could not quiet him. Such things that a fancy, a conceit, an ungrounded fear will rob a man of the comfort of, can never ſatisfie him; but ſuch are all worldly enjoyments. One man will not live, becauſe his *Dalilah* will not love. Another with *Ahab* will be ſick and die, becauſe he cannot get his neighbours Inheritance. Another wiſhes himſelf dead, becauſe

2 Kings 7. 6, 7.

1 Kings 21.

cauſe his commodities lie dead on his hands. Another with *Haman* can find no ſweetneſs in all his enjoyments, becauſe *Mordecai* ſits at the Kings gate. As thoſe things which delude a man, can never ſatisfie him; but the World deludes a man, and puts cheats upon him; It promiſes a man pleaſure, and pays him with pain; it promiſes profit, (*all this will I give thee,*) and pays him with loſs; loſs of God, of Chriſt, of Peace of Conſcience, of comfort, of Heaven, of Happineſs, of all; it promiſes contentment, and fills him with torment, and therefore can never ſatisfie the ſoul of man, *&c.* Eſth. 5. 9. *ult.*

But the inheritance reſerved in Heaven, that will ſatisfie; it will afford nothing that may offend the ſoul, it will yield every thing that may delight the ſoul, that may quiet and ſatisfie the ſoul; by all which it is moſt evident, *That the beſt Inheritance is reſerved for the Saints till they come to Heaven.* But, Pſal. 17. 15.

Secondly, As the beſt inheritance, ſo the beſt reſt is reſerved for Believers

lievers till they come to Heaven; this life is full of trials, full of troubles, and full of changes: Sin within, and Satan and the World without, will keep a Chriſtian from reſt, till he comes to reſt in the boſom of Chriſt. The life of a Chriſtian is a race; and what reſt have they that are ſtill a running their race? the life of a Chriſtian is a warfare, and what reſt have they that are ſtill engaged in a conſtant warfare? the life of a Chriſtian is the life of a Pilgrim, and what reſt hath a Pilgrim, who is ſtill a travelling from place to place? A Pilgrim is like *Noah*'s Dove, that could find no reſt for the ſole of her foot; the fears, the ſnares, the cares, the changes, *&c.* that attend Believers in this World, are ſuch that will keep them from taking up their reſt here. A Chriſtian hears that word always ſounding in his ears; *Ariſe, for this is not thy reſting place.* A man may as well expect to find Heaven in Hell, as expect to find reſt in this World. It was the com-

Heb. 12. 1.
2 Tim. 4. 7, 8.
Iſa. 40. 2.
2 Cor. 10. 4.
1 Tim. 1. 18.
Pſal. 119. 54.
Heb. 11. 13
1 Pet. 2. 11

Jer. 50. 6.
Mic. 2. 10.

complaint of *Ambroſe*; *Quid in hac vita non experimur adverſi? Quas non procellas tempeſtateſque perpetimur? Quibus non exagitamur incommodis? Cujus parcitur meritis?* What miſery do we not undergo in this life? what ſtorms and tempeſts do we not endure? with what troubles are we not toſſed? whoſe worth is ſpared? Mans ſorrows begin when his dayes begin, and his ſorrows are multiplied, as his days are multiplied; his whole life is but one continued grief, labour wears him, care tears him, fears toſs him, loſſes vex him, dangers trouble him, croſſes diſquiet him, nothing pleaſes him; in the day he wiſhes, would God it were night, and in the night, would God it were day; before he riſes he ſighs, before he waſhes he weeps, before he feeds he fears, under all his abundance he is in wants, and in the midſt of his ſufficiency he is in ſtraits: his heart, as *Gregory Nyſſene* ſpeaks, (*Non tantum gaudet in iis quæ habet, quantum triſtatur ob ea quæ deſunt,*) is not ſo much

Ambroſe de fide reſurrectionis.

Job. 20. 22

Gregor. Nyſſen. in Eccleſ. Hom. 7.

much quieted in thoſe things which it hath, as it is tormented for thoſe things which it hath not. In a word, all the reſt we have in this world, is but a very ſhort nap to that glorious reſt that is reſerved in heaven for us. Heb. 4.9, 10. *There remaineth therefore a reſt to the People of God; for he that is entred into his reſt, he alſo hath ceaſed from his own works, as God did from his*; there remains a reſt to the people of God, or as the Greek hath it, a *Sabbatiſm*, a Celeſtial Reſt, an eternal Reſt, a Sabbath that ſhall never have end. When God had made man, we read that the next day he reſted; And why is this ſet down, ſaith *Anſelme*, (*Niſi per hoc vellet innuere, quod illum poſt cujus creationem requievit, ad requiem fecit?*) but that the Spirit of God would ſhew unto us, that God made him for reſt, after the making of whom God is ſaid to have reſted? Reſt is a Jewel very deſirable on Earth, but we ſhall not wear it in our boſomes till we come to Heaven. *Ambroſe* well obſerves, that *ſex diebus mundus*

σαββατίσμο. a ſabbatizing. *Eſtius* and others underſtand the text of a celeſtial reſt, &c.

Ambroſius in Evangel. Luc. C. 9.

dus eſt factus, ſeptimo requietum eſt die; ultra mundum ergo eſt quies, ultra mundum etiam fructus quietis:) In ſix days the World was made, on the ſeventh day there was reſt; it is beyond this World therefore that reſt is, and it is beyond this World that the fruit of reſt is to be had. I ſhall ſhew you (obſerving brevity) the excellency of that reſt that is reſerved for Believers in Heaven.

As firſt, it is a ſuperlative reſt, a reſt that infinitely exceeds all earthly reſt; all other reſt is not to be named in the day wherein this reſt is ſpoken of. Some have purchaſed reſt (for a time) with ſilver and gold, but this is a reſt that all the gold and ſilver in the World can never purchaſe; over this reſt is written, not the price of gold, but the price of blood; yea, the price of the beſt and nobleſt blood that ever run in veins: that reſt we have here muſt needs be a poor low-prized reſt, (*ubi multa cautela cuſtoditur ſalus corporis, cuſtodita etiam amittitur, amiſſa cum gravi labore reparatur, & tamen repa-*

Greg. Mor. l. 11. c. 25.

reparata in dubio ſemper eſt,) where the health of the body is preſerved with much watchfulneſs, being preſerved, is alſo loſt; being loſt, is recovered with much labour, and yet being recovered, is alwayes in danger, and doubtfulneſs what will become of it: our eſtate in this world is not a fixed eſtate, what then is our reſt? our very living is but a paſſing away, our lives are full of troubles, and they fill our ſouls full of unquietneſs. After the *Trojans* had been toſſing and wandring in the *Mediterranean* Sea, as ſoon as they eſpied *Italy*, they cried out with exulting joy, *Italy*, *Italy*: And ſo when Saints, after all their toſſings and reſtleſneſs in this World, ſhall come to Heaven, then (and not till then) they will cry out, Reſt, reſt, no reſt to this reſt. But

Secondly, The reſt reſerved in Heaven for Believers, it is an univerſal reſt, a reſt from all ſin, and a reſt from all ſorrow; a reſt from all afflictions, and a reſt from all temptations; a reſt from all oppreſſion, and

Rev. 14. 13

and a reſt from all vexation; a reſt from all labour and pains, from all trouble and travel, from all aches, weakneſſes and diſeaſes; there is no crying out, Oh my Bones! O my back! O my bowels! O my ſides! O my head! O my heart! Our reſt here is only in part, and imperfect; here we have reſt in one part, and pain in another; quiet in one part, and torment in another; ſometimes when the head is well, the heart is ſick; and ſometimes when there is peace in the Conſcience, there is pain in the bones; here many return us hatred for our love, and this hinders our reſt; here we are apt to create cares and fears to our ſelves, rather than we will want them, and this hinders our reſt; here we are very apt to give offence, and as apt to take offence, (though none be given) and this hinders our reſt; ſometimes we have reſt abroad, and none at home; ſometimes reſt at home, and none abroad; our reſt here is imperfect, and incompleat, but our reſt in Heaven ſhall be moſt

Pſal. 38. 20
Pſal. 109. 4
Mat. 6. 25. *ult.*

Mat. 11. 9.
1 Cor. 10. 32.
Job. 7. 13, 14, 15, 16.

perfect and compleat; there the inward and the outward man ſhall be both at reſt, *&c.* But

Thirdly, It is an uninterrupted reſt, it is a reſt that none can interrupt; here ſometimes ſin interrupts our reſt; ſometimes temptations interrupt our reſt; ſometimes divine withdrawings interrupt our reſt; ſometimes the ſudden changes and alterations that God makes in our conditions, interrupt our reſt: Sometimes the power, and ſometimes the policy, and ſometimes the cruelty of wicked men interrupts our reſt; ſometimes the croſſneſs of friends, ſometimes the deceitfulneſs of friends, ſometimes the loſs of friends, and ſometimes the death of friends interrupts our reſt, one thing or another is ſtill interrupting our reſt: O but in Heaven there ſhall be no ſin, no Devil, no ſinner, no falſe friend; there ſhall be nothing, there ſhall not be the leaſt thing that may interrupt a Saints

Pſal. 40. 12
2 Cor. 12. 7, 8, 9.
Pſ. 30. 6, 7.
Cant. 3. 5. ch. *&c.*
Job. 3. 25, 26, *&c.*

Quid eſt aliud hic naſci, niſi ingredi laborioſam vitam? Aug. What is it elſe to be born here, than to enter into a troubleſome life?

Saints reſt, indeed Heaven could not not be Heaven, did it admit of any thing that might interrupt a Saints reſt. Heaven is above all winds and weather, ſtorms and tempeſts, earthquakes and heart-quakes; there is only that which is amiable and deſirable, there is nothing to cloud a Chriſtians joy, or to interrupt a Chriſtians reſt; when once a ſoul is aſleep in the boſom of *Abraham*, none can awake him, none can moleſt or diſturb him, here is joy without ſorrow, bleſſedneſs without miſery, health without ſickneſs, light without darkneſs, abundance without want, beauty without deformity, honour without diſgrace, eaſe without labour, and peace without interruption or perturbation; here ſhall be eyes without tears, hearts without fears, and ſouls without ſin; here ſhall be no evil to moleſt the ſoul, here ſhall be all good to chear the ſoul, and all happineſs to ſatisfie the Soul; and what then can poſſibly interrupt the reſt of the ſoul? But

לדידם

It is an alluſion to *Solomon's* name *Jedidiah*: 2 Sam. 12. 25.

Fourthly, As it is an uninterrupted reſt, ſo it is a peculiar reſt; it is a reſt peculiar to Sons, to Saints, to Heirs, to beloved ones, *Pſal.* 127. 2. *So he gives his beloved reſt*, (or as the *Hebrew* hath it) dearing, or dear beloved, quiet reſt, without care or ſorrow; the *Hebrew* word (שנא *Shena*) is written with א a quiet dumb letter (which is not uſual) to denote the more quietneſs and reſt: his reſt is a Crown that God ſets only upon the head of Saints; it is a Gold Chain that he only puts about his Childrens necks; it is a Jewel that he only hangs between his beloveds breaſts; it is a Flower that he only ſticks in his darlings boſoms; this reſt is a Tree of Life that is proper and peculiar to the inhabitants of that heavenly Countrey; it is Childrens Bread, and ſhall never be given to Dogs: here wicked men have their good things, their peace, their reſt, their quiet, *&c.* their Heaven, whilſt the people of God are troubled and diſquieted on every ſide; but the day is a coming wherein

Luk. 16. 25 Pſal. 73. 3.---21. Job. 21. 7, 8, 9, 10, 11, 12, 13, 14.

wherein the Saints ſhall have reſt, and ſinners ſhall never have a good day more, never have an hours reſt more; their torments ſhall be endleſs and eaſeleſs. The old World had their reſting time, but at laſt Patience and Juſtice tired and abuſed, put a period to their reſt, by (waſhing and) ſweeping them to Hell with a flood; and then *Noah* and thoſe righteous ſouls that were with him, had their time of reſt and peace; and ſo ſhall it be with ſinners and Saints at laſt, *&c.* But.

Fifthly, The reſt reſerved for the Saints in Heaven, as it is a peculiar reſt, ſo it is a reſt that is univerſally communicable to all the Sons and Daughters of God; *and to you who are troubled, reſt with us*, ſaith the Apoſtle *Paul*, *reſt with us*, with us Apoſtles, with us Saints; and with all the Family of Heaven together. Here ſome Saints are at liberty, when others are in Priſon; here ſome ſit under their own Vines, and drink the blood of the Grape, whilſt others have their blood poured out

2 Theſſ. 1. 6, 7.

as water upon the ground, *&c.* but in Heaven they ſhall all have reſt together; the believing Husband and the believing wife ſhall reſt together, and believing Parents and believing Children ſhall reſt together; here one Relation hath reſt when the other hath not, but there they ſhall all reſt together; there the painful Preacher, and the diligent Hearer ſhall reſt together; there the gracious Maſter and the pious Servant ſhall reſt together, *&c.* Iſa. 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs; they ſhall reſt in their beds,* or as ſome read it, they ſhall reſt in their Bee-hives, expreſſing the *Hebrew* by the *Latine*, *Cubile* ſignifying a Bee-hive, as well as a Couch or Bed; look, as the poor wearied Bees do reſt all together in their Bee-hives, in their Honey-houſes, ſo all the Saints ſhall reſt together in Heaven, which is their Bee-hive, their Honey-houſe; and O what a happy reſt will that be, when all the Saints ſhall reſt together! But

Sixthly,

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as Heaven lasts; yea, as long as God himself shall continue: time shall be no more, and this World shall be no more, but this rest shall remain for ever; the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this World is like a morning cloud, and the early dew, which is soon dried up by the beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this World; sometimes the unfitness of the Creature troubles him, sometimes the fickleness of the creature vexes him, sometimes the treachery of the creature enrages him, and sometimes the want of the creature distracts him; when in his heart he saith, Now I shall have rest, now I shall

Rev. 10. 6. 2 Pet. 3.

Hos. 6. 4.

be quiet, then troubles and changes come; ſo that this whole life is rather a dreaming of reſt, than an enjoying of reſt: O! but in Heaven the reſt of the Saints ſhall have no end; there ſhall be nothing that can put a period to their reſt; there ſhall be every thing that may conduce to the perpetuating of their reſt: Heaven would be but a poor low thing, did it not afford a perpetual reſt.

Thirdly, As the beſt reſt, ſo the beſt ſight and knowledge of God is reſerved for believers till they come to Heaven. I readily grant, that even in this World the Saints do know the Lord inwardly, ſpiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithſtanding all this, the beſt knowledge of God is reſerved for Heaven; which I ſhall evidence by an induction of Particulars, thus.

Nihil notum in Terra, nihil ignotum in Cœlo.

1. They ſhall have the cleareſt knowledge and revelation of God in Heaven. Here our viſions of God are

are not clear, and this makes many a child of light, to ſit and ſigh in darkneſs. God veils himſelf, he covers himſelf with a Cloud; man when he is ſilent concerning God, ſeemeth to be ſomething, but when he begins to ſpeak of God, it plainly appears that he is nothing. Lam 3.44.

Simonides being asked by *Hiero* the Tyrant, what God was, craved a day for to deliberate about an anſwer; but the more he ſought into the nature of God, the more difficult he found it to expreſs: therefore the next day after being queſtioned, he asked two days, the third day he craved four, and ſo from that time forth doubled the number; and being asked why he did ſo, he anſwered, that the more he ſtudied, the leſs he was able to define what he was; ſo incomprehenſible is his nature. Cicero *de natura Deorum. l.* 1.

Our viſions of God here are dark and obſcure: *Auguſtine* asking the queſtion, what God is, gives in this anſwer, (*certe hic eſt de quo & quum dicitur, non poteſt dici, quum eſtimatur,* Auguſtin *de fide con. Arian. c.* 6.

tur non poteſt eſtimari, quum comparatur, non poteſt comparari, quum definitur, ipſe ſua definitione creſcit.) Surely it is he, who when he is ſpoken of, cannot be ſpoken of, who when he is conſidered of, cannot be conſidered of, who when he is compared to any thing, cannot be compared, and when he is defined, groweth greater by defining of him. It is obſervable, that it was not the Lord which the Prophet *Ezekiel* ſaw, it was only a viſion; in the viſion it was not the glory of the Lord which he ſaw, but the likeneſs of it; nay, it was not the likeneſs of it, but the appearance of the likeneſs of the glory of the Lord, that made him fall on his face, as not being able to behold it. Sin hath ſo weakned, dazled, and darkened the eye of our ſouls, that we cannot bear the ſight of the glory of the Lord, nor the likeneſs of it, no nor the appearance of the likeneſs of it.

Ezek. 1. 28.

In the *Pſalms* the Lord is ſaid to ride upon a Cherub: upon which words

Pſal. 18. 10.

words one ſaith thus; (*Cherub quippe plenitudo ſcientiæ dicitur, proinde ſuper plenitudinem ſcientiæ aſcendiſſe perhibetur, quia Majeſtatis ejus plenitudinem ſcientia nulla comprehendit.*) A Cherub is ſo called, as being a fulneſs of knowledge; and therefore is God ſaid to aſcend above the fulneſs of knowledge, becauſe no knowledge comprehendeth the fulneſs of his Majeſty.

Greg. Mor. l. 7. c. 15.

ἐν αἰνίγματι, in a Riddle.

But when Believers come to Heaven, then they ſhall have a more clear viſion, and ſight of God, 1 *Cor.* 13. 12. *For now we ſee thorow a glaſs, darkly, but then face to face; now I know in part, but then ſhall I know even as alſo I am known.* Now we ſee him obſcurely, as in a Glaſs, but then we ſhall ſee him diſtinctly, clearly, immediately, we ſhall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some ſenſe thoſe words, I ſhall know even as I am known; thus, look as God

In this life, (ſaith *Bernard*, *(erit mira ſerenitas, plena ſecuritas, æterna felicitas,)* there will be wonderful ſerenity, full ſecurity, eternal felicity.

God knoweth me after a manner agreeable to his infinite excellency; so shall I know God according to my capacity, not obscurely, but perfectly, as it were *face to face*, and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fulness, of his loveliness and sweetness: Now all Masks, Clouds and Curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth, and heighth of divine love, and that they may clearly see into the Mystery of the Trinity, the Mystery of Christs Incarnation, the Mystery of Man's Redemption, the Mystery of Providences, the Mystery of Prophesies; and all those Mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; and all those Mysteries that concern the nature, original, immortality, spi-

Phil. 3. 18. *Visio clara non comprehensiva.*

ſpiriruality, excellency, and activity of our own ſouls, beſide a World of other Myſteries that reſpect the Decrees and Councels of God, the Creation of the World, the Fall of *Adam*, and the fall of Angels. Now the moſt knowing men in the World are much in the dark about theſe things, but when we come to Heaven, we ſhall have a cloſe and a clear ſight and knowledge of them; Now we ſhall know as we are known; now we ſhall ſee God face to face. (*O beata viſio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem Terræ, Patrem Viventium!*) O bleſſed ſight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! *O beata viſio, videre Deum in ſeipſo, videre in nobis, & nos in eo.*) O bleſſed viſion and contemplation, wherein we ſhall ſee God in himſelf, God in us, and our ſelves in God! But

Aug. *lib. de ſpir. &c. C.* 57.

Bernard. *Meditat. C.* 4.

Secondly, As in Heaven they ſhall have the cleareſt knowledge of God, ſo

ſo in Heaven they ſhall have the fulleſt knowledge of God: here our knowledge of God is weak, as well as dark, but in Heaven it ſhall be full and compleat: *Here we know but in part: but there we ſhall know as we are known*, as the Apoſtle ſpeaks, here we are able to take in but little of God: either ſin, or Satan, or elſe fears, doubts, and ſcruples, or elſe the pleaſures, or profits, the comforts or contents of this world do ſo defile the ſoul, and ſo fill the ſoul, that it is able to take in but very little of God; *How little a portion* ſaith *Job*) *is heard of him? It is* but a portion, a little portion that we can conceive of him: the *Hebrew* is (שמץ *Shemets Particulam*) a little bit: nay, it is ſaid (שמץ דבר *Shemets dabar, particulam verbi*) a a little piece of a word, or (*particulam alicujus*) a little piece of ſomething that we do hear of him. *I have many things to ſay to you* (ſaith Chriſt) *but ye cannot bear them now.* Man is a poor, low, weak creature, and is not able to bear any great or full

1 Cor. 13. 12.

Job. 26. *ult.*

Joh. 16. 12
1 Cor. 3. 1, 2, 3.
Heb. 5. 12. 13. 14.

full diſcoveries of God. As weak ſhoulders cannot bear heavy burdens, nor weak ſtomachs digeſt ſtrong meats, no more were they able to bear the revelation of many high, ſpiritual, precious and glorious truths, that Chriſt was willing to diſcover to them, thoſe that have weak eyes, or that have a blemiſh in their eyes, cannot diſcern things right: now we have all weak eyes, we have all one blemiſh or another in our eye, which hinders us from a full ſight and knowledge of God, and of his excellency and glory: O but now in Heaven we ſhall have a full and perfect knowledge of God: there ſhall be no ſore eyes, no clouds, no miſts to hinder us from a full ſight of the Sun of Righteouſneſs: there our underſtandings ſhall be full of the knowledge of God, our minds full of the Wiſdom of God, our wills full of

Our knowledge of God now is rather negative than poſitive. We know not ſo well what God is, as what he is not; as that he is not a man, as that he is not changeable, *&c.* Now it is obſerved to our hand (*ex puris negativis nihil concluditur,*) that from pure negatives there can be no certain concluſion made.

of the righteouſneſs and holineſs of God, and our affections full of the love and delights of God, here we have but weak and ſhallow apprehenſions of God, but there, as *Bernard* ſpeaks ſweetly, (*Deus implebit animam rationalem ſapientia, concupiſcibilem juſtitia, iraſcibilem perfecta tranquilitate*;) God will fill the ſoul with light of wiſdom, the concupiſcible faculty with righteouſneſs, the iraſcible with perfect tranquility.

If a man did dwell within the body of the Sun, ſurely he would be full of light; if a man did dwell in the midſt of a Fountain, ſurely he would be filled with that Fountain; ſo when the Saints come to Heaven, they ſhall dwell (as it were) in the body of the Sun of Righteouſneſs; and therefore they cannot but be full of light; they ſhall dwell in the midſt of the fountain of life; and therefore they ſhall ſure be full of the Fountain. But

Thirdly, The light and knowledge

ledge that we ſhall have of God in Heaven, will be immediate; here our knowledge of God is mediate; here we ſee him, but it is either through the glaſs of his Word, or the glaſs of his Works; ſometimes through the glaſs of his Word: God ſhews himſelf ſometimes through the glaſs of prayer, God gives ſome repreſentations of himſelf to his people, ſometimes through the glaſs of the Lords Supper he diſcovers ſome rays and beams of his glory; all the ſight and knowledge that we have of God in this World, is through ſome glaſs or other: now there is a vaſt difference between ſeeing an object directly, immediately, and in its own proper colours, and beholding it through a glaſs: the ſight of an object through a glaſs is very weak, and unſatisfying; one direct view of the Lord, one immediate ſight of God, will infinitely tranſcend all thoſe ſights and views that we have had in this World, either through the glaſs

1 Cor. 13. 12.

God is a ſuperſubſtantial ſubſtance, an underſtanding not to be underſtood, a word never to be ſpoken. *Dyoniſ. Areop. de divin. Nom. c.* 1.

glaſs of his Word, or the glaſs of his Works, either through the glaſs of Ordinances, or the glaſs of the Promiſes, or the glaſs of Providences. Mat. 5. 8 One real direct ſight of a friend or relation, doth more chear, quiet and ſatisfie us, than a thouſand repreſentations of them in glaſſes, or by their pictures. In Heaven we ſhall ſee God face to face, without the interpoſition of men, or means; and this direct and immediate ſight of God, is that which makes Heaven to be Heaven to the Saints. All the glory of Heaven would be but a poor low thing in the eye of a Saint, had he not a direct and immediate ſight of God there. In Heaven all mediums ſhall be removed, all glaſſes ſhall be broken, and the glorified Saint ſhall behold God with open face; all Curtains being for ever withdrawn from between God and the ſoul. Good ſouls in Heaven are like good Angels, who are ſtill beholding the face of God. Mat. 18. 10 As God is ſtill a looking upon them, as the Jewels

Jewels of his Crown, ſo they are ſtill eying, and looking upon God as their Heaven, yea, as their great all, and that by a direct and immediate act of their ſouls. But

Fourthly and laſtly, The light and knowledge that they ſhall have of God in Heaven ſhall be permanent and conſtant; now Saints have a happy ſight of God, and anon they have loſt it; this hour they have a precious ſight of God in the Mount, and the next hour they have loſt his ſight. *Behold, he that ſhould comfort my ſoul ſtands afar off.* And he hath covered himſelf with a cloud, that our prayers cannot paſs thorough; our viſions of God here are tranſient and vaniſhing: The viſions, the glympſes of Majeſty and glory which *Moſes* and *Peter* ſaw in the Mount, were not permanent, but tranſient; their Sun was quickly clouded, and both of them were ſoon after found walking in the dark; and therefore well ſaith *Auguſtin*, (*Beatitudo hic parari poteſt, poſſideri non poteſt,*) Happineſs may

Lam. 1. 16. ch. 3. 44.

Exod. 33. Mat. 17. 1, 2, 3, 4. Serm. 46. *de ſanctis.*

may be obtained here, but here we cannot have the plenary, and full poſſeſſion thereof: O but in Heaven, our ſight of God, our knowledge of God ſhall be permanent, it ſhall be laſting; there ſhall be no ſin, no cloud, no miſt, no curtain to hinder us from a conſtant ſight and viſion of God; there we ſhall ſee God clearly, fully, eternally; the Spouſes queſtion, *Did you ſee him whom my Soul loves?* ſhall never be heard in Heaven, becauſe God ſhall be always in their eye, and ſtill upon their hearts; nor *Job*'s complaint; *Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him:* Heaven would not be Heaven, were it not always day with the ſoul; did not the ſoul live in a conſtant ſight and apprehenſion of God, all the glory of Heaven could not make a Heaven to a glorified ſoul, But

Cant. 5.

Job. 23.8, 9.

Fourthly,

Fourthly, As the beſt ſight and knowledge of God is reſerved till laſt, ſo the beſt and choiceſt preſence of God and Chriſt is reſerved till laſt; and this I ſhall thus make good.

Firſt, In Heaven Saints ſhall have the greateſt, and the fulleſt preſence of God; no man in this World hath ſo compleat and full a preſence of God, but he may have a fuller; but in Heaven the preſence of God ſhall be ſo full and compleat, as that nothing can be added to it, to make it more compleat; ſometimes Sin, ſometimes Satan, ſometimes the World, ſometimes reſting in Duties, ſometimes the Weakneſs of our Graces, hinder us from enjoying a full preſence of God here: but in Heaven there ſhall be nothing to interpoſe between God and us, there ſhall be nothing to hinder us from enjoying a full and compleat preſence of God, it is this full preſence of God, that is the Heaven of Heaven, the glory of all our glory: an imperfect and incompleat preſenſe

Pſal. 16. *ult.* *Ipſe unus erit tibi omnia, quia in ipſo uno bono, bona ſunt omnia.* Aug.

ſence of God in Heaven, would darken all the glory of that ſtate; it is the full and perfect preſence of God in Heaven, that is the moſt ſparkling Diamond in the Ring of Glory; and this you ſhall have. But

Secondly, They ſhall have a ſoul-ſatisfying preſence of God in Heaven; they ſhall be ſo ſatisfied with the preſence of God in Heaven, that they ſhall ſay, We have enough; we have all, becauſe we enjoy that preſence that is virtually all, that is eminently all, that is all light, all life, all love, all heaven, all happineſs, all comforts, all contents, &c. Pſal. 17. 15. *As for me, I will behold thy face in Righteouſneſs; I ſhall be ſatisfied, when I awake, with thy likeneſs.* Though the ſpiritual and gracious preſence of God with the Saints in this World, doth much chear and comfort them, yet it doth not ſatisfie them, they are ſtill crying out, more of this bleſſed preſence; O more of this preſence! Lord, leſs money will ſerve, ſo we may

Omne bonum in ſummo bono, all good is in the chiefeſt good.

may but have more of thy preſence; leſs of the creature will ſerve, ſo we may have but more of thy preſence. As the King of *Sodom* ſaid unto *Abraham*, *Give me the perſons, and take the goods to thy ſelf*: ſo ſay gracious ſouls, Give us more and more of the preſence of God, and let the men of the world take the world, and divide it amongſt themſelves; divine preſence is very inflaming, a ſoul that hath but taſted the ſweetneſs of it, cannot but long for more of it. As thoſe that had taſted of the Grapes of *Canaan*, longed to be in *Canaan:* And as the *Gauls*, who when they had taſted of the ſweet Wine, that was made of the Grapes that grew in *Italy*, they were eager after *Italy*, crying out, *O Italy, Italy!* ſo precious ſouls that have experienced the ſweetneſs of divine preſence, they cannot be ſatisfied with a little of it, but in every prayer, this is the language of their ſouls, Lord, more of thy preſence; and in every Sermon they hear, Lord, let us have

Pſ. 42. 1, 2. Pſ. 37. 1, 2. Gen. 8. 18. Gen. 14. 21.

Plutarch in vita Camilli.

more of thy presence, and in every Sacrament they receive, Lord, vouchsafe to us more of thy presence.

Nay, this gracious presence of God, that they enjoy here, makes them very earnest in their desires and longings after a celestial, a glorious presence of God and Christ in Heaven, which presence alone can satisfie their Souls. Look as the espoused Maid longs for the Marriage-day, the Apprentice for his Freedom, the Captive for his Ransome, the Traveller for his Inn, and the Mariner for his Haven, so do souls that are under the power and sweet of Gods gracious presence, long for to enjoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

2 Cor. 5. 1,2,3,4, 5. 6, 7, 8. Phil. 1.2,3. Cant. 8. *ult.*

Monica. *Monica* (*Austin*'s Mother) a precious godly Woman, who enjoyed much of the gracious presence of Christ with her Spirit, she cried out, (*Quid hic faciemus? cur non ocyus migramus? cur non hinc avolamus?*

lamus? What do we here? why depart we not ſwifter? why flie we not hence?

So ſaith another, As what I have, if offered to thee, pleaſeth not thee without my ſelf; ſo, O Lord, the good things we have from thee, though they refreſh us, yet they ſatisfie us not without thy ſelf: Lord, I am willing to die, to have a further diſcovery of thy ſelf. *Bernard.*

And ſo ſaith another, Thou haſt made us, O Lord, for thy ſelf, and our hearts are unquiet till they come unto thee. *Auſtin.*

And ſo when *Modeſtus* (the Emperours Lieutenant) threatned to kill *Baſil*, he anſwered, If that be all, I fear not; yea, your Maſter cannot more pleaſure me, than in ſending me unto my heavenly Father, to whom I now live, and to whom I deſire to haſten. *Baſil.*

And ſaith another, Let all the Devils in Hell beſet me round, let faſting macerate my body, let ſorrows oppreſs my mind, let pains conſume my fleſh, let watchings *Auguſtine.*

dry me, or heat ſcorch me, or cold freeze me, let all theſe, and what can come more, happen unto me, ſo I may enjoy my Saviour.

Auſtin wiſhing that he might have ſeen three things; *Rome* flouriſhing, *Paul* preaching, and Chriſt converſing with men upon the earth; *Bede* comes after, and correcting this laſt wiſh, ſaith, yea, but let me ſee the King in his beauty, Chriſt in his heavenly Kingdom; by all which you ſee that it is not a ſpiritual preſence, but the glorious preſence of God, and Chriſt in heaven, that can ſatisfie the ſouls of the Saints. It was a great mercy for Chriſt to be with *Paul* on earth, but it was a greater mercy, and a more ſatisfying mercy for *Paul* to be with Chriſt in heaven; they enjoy much, who enjoy the preſence of God on earth, but they enjoy more, who enjoy the preſence of God in heaven; and no preſence below this preſence, can ſatisfie a believing ſoul.

Bede.

Phil. 1. 23.

Thirdly,

Thirdly, As they ſhall enjoy a ſatisfying preſence of God in Heaven, ſo they ſhall enjoy a conſtant and permanent preſence of God in Heaven; here God comes and goes, he is often removing Court, but in Heaven the King of Glory will be always preſent; 1 *Theſ.* 4. 17, 18. *Then we which are alive and remain, ſhall be caught up together with them in the Clouds to meet the Lord in the Air; and ſo ſhall we ever be with the Lord; Wherefore comfort one another with theſe words.* It is the conſtant preſence of God in Heaven, that makes a Heaven of comfort to bleſſed ſouls; ſhould this Sun ever ſet (ſhould this preſence ever fail) Heaven would be as dark as Hell; yea, Heaven would be another Hell. Here *Jonah* complains that he was caſt out of Gods preſence, and the Church complains, that he that ſhould comfort her ſoul, ſtands afar off. No Saint enjoys the gracious preſence of God at all times alike; they that enjoy moſt of this preſence, may ſay of it, as *Jacob* ſpake

Jonah 2.4. Lam. 1. 16. Pſ. 30. 6, 7. Iſa. 8. 17. Micah 7. 7, 8, 9.

Gen. 31.

ſake of *Laban*'s countenance. I ſee (ſaid he) your Fathers countenance is not towards me as before; ſo may they ſay, O we ſee! O we feel that the preſence of God is not with us as before! O what a warming, what a chearing, what a quickening, what an enlivening, what a comforting, what a melting, what an encouraging, what an aſſiſting preſence of God had we once! O but it is not ſo now with us; we that uſe always to be upon Chriſts knee, or in his arms, are now at a diſtance from him; he that uſed to lie day and night as
Cant. 1. 13. a bundle of Myrrhe betwixt our breaſts, hath now covered himſelf with a cloud. O we cannot ſee his face, we cannot hear his voice as in the days of old, &c. But now in Heaven Saints ſhall enjoy a conſtant preſence of God, there ſhall not be one moment to all eternity, wherein they ſhall not enjoy the glorious preſence of God; and indeed it is this conſtant preſence of God in Heaven, that puts a glory upon

upon all the Saints glory. Heaven without this conſtant preſence of God, would be but as a Court without a King, or as the Firmament without the Sun. And thus you ſee that the beſt and choiceſt preſence of God and Chriſt is reſerved for Heaven. But

Fifthly, The perfection of grace is reſerved for glory: though our graces be our beſt Jewels, yet they are imperfect, and do not give out their full luſtre: they are like the Moon, which when it ſhineth brighteſt, hath a dark ſpot. 1 *Cor.* 13. 9, 10. *For we know in part, and we propheſie in part, but when that which is perfect is come, then that which is in part ſhall be done away. Here we are all as an unclean thing, and all our righteouſneſſes are as filthy raggs:* O the ſtains, the ſpots, the blots, the blemiſhes that attend our choiceſt graces and ſervices! our beſt perſonal Righteouſneſs is ſtained with much unrighteouſneſs; perfection of grace and holineſs is reſerved for heaven. *Epheſ.* 5. 25, 26, 27. *Jude Epiſt.* 24.

Perfectum id eſt cui nihil deeſt.

Iſa. 64. 6.

Ephes. 4. 13. In the work of Conversion, God lays the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus:

First, The joy of the Saints in Heaven, shall be pure joy; here
Phil. 2. 11. our joy is mixt with sorrow, our rejoycing with trembling, *Matth.* 28. 8. *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, *&c.* But in Heaven
Rev. 7. 17. they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter,

winter, health without ſickneſs, honour without diſgrace, glory without ſhame, and life without death. *Rev.* 21. 4. *And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain; for the former things are paſſed away.* But

Secondly, As they ſhall have in Heaven pure joy, ſo they ſhall have in Heaven (*plenitudinem gaudii*) fulneſs of joy; here all joy is at an ebb, but there is the flood of joy, there is fulneſs of joy, *Pſal.* 16. 11. *In his Preſence is fulneſs of joy, and at his right hand are pleaſures for evermore*; here ſhall be (*gaudium ſuper gaudium*) joy above joy, joy ſurmounting all joy; here ſhall be ſuch great joys as no Geometrician can meaſure; ſo many joys, as no Arithmetician can number; and ſo wonderful, as no Rhetorician can utter, had he the tongue of men and Angels: here ſhall be joy with-

If one drop of the joys of Heaven ſhould fall into Hell, it would ſwallow up all the bitterneſs of Hell. *Aug.*

in thee, and joy with thee, and joy above thee; and joy beneath thee, and joy about thee; joy ſhall ſpread it ſelf over all the members of your bodies, and over all the faculties of your Souls; in Heaven, your knowledge ſhall be full, your love full, your viſions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will ariſe fulneſs of joy. If all the Earth were Paper, and all the Plants of of the Earth were Pens, and all the Sea were Ink; and if every man, woman, and child had the Pen of a ready writer, yet were they not able to expreſs the thouſandth part of thoſe joyes that Saints ſhall have in Heaven: all the joy we have here in this world, is but penſiveneſs to that we ſhall have in Heaven, all pleaſure here to that, but heavineſs; all ſweetneſs here to that, but bitterneſs. But

Thirdly, The joy of the Saints in Heaven ſhall be a laſting joy, an uninterrupted joy; here their joy

is quickly turned into ſorrow, their ſinging into ſighing, their dancing into mourning; our joy here is like the Husbandmans joy in Harveſt, which is ſoon over, and then we muſt ſow again in tears, before we can reap in joy. *Davids* joy was ſoon interrupted: *In my Proſperity I ſaid I ſhould never be removed, but thou didſt hide thy face, and I was troubled.* Now *David* had the oyl of joy and gladneſs, and by and by the ſpirit of heavineſs and ſadneſs; *Reſtore to me the joy of thy ſalvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was ſoon interrupted by his parting with his dear *Benjamin*. Pſal. 30. 6, 7. Pſ. 51. 12.

I might ſhew you this truth in other inſtances, as in *Abraham*, *Job* and other Saints, but ſurely there is no Believer but finds, that ſometimes ſin interrupts his joy, and ſometimes Satan diſturbs his joy; and ſometimes afflictions, and ſometimes deſertions eclipſe his joy; ſometimes the cares of the world,

world, and sometimes the snares of the world, and sometimes the fears of the world mar our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes, turn a Christians harping into mourning, and his Organ into the voice of them that weep.

Job 20. 26. *ult.* Some Worm or other is still a gnawing at the very root of our joy, like the Worm that made *Jonah*'s Gourd to Wither.

Some say of *Rhodes*, that there is not one day in the year, in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day, wherein something or other doth not fall in, to interrupt a Christians joy.

But now in Heaven the joy of the Saints shall be constant, there shall nothing fall in to disturb, or to interrupt their joy, *Psal.* 16. 11. *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* Mark, for quality, they are pleasures; for quantity, fulness; for dignity

dignity, at Gods right hand; for eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints ſhall have in heaven; in heaven there ſhall be no ſin to take away your joy, nor no devil to take away your joy, nor no man to take away your joy, *John* 16.20. *Your joy no man taketh from you*; The joy of the Saints in heaven is never ebbing, but alwayes flowing to all contentment; the joys of heaven never fade, never wither, never dye, nor never are leſſened nor interrupted; the joy of the Saints in heaven is a conſtant joy, an everlaſting joy, in the root, and in the cauſe, and in the matter of it, and in the objects of it, (*Æterna erit exultatio, quæ bono lætatur æterno.*) Their joy laſts for ever whoſe objects remain for ever, *Iſa.* 43. 10. *And the Redeemed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting*

In quibus operamur, in illis & gaudemus, ſaith *Tertullian*. In what things or perſons we act, in thoſe things he rejoyce.

ing joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. In this World not only the joy of Hypocrites, and the joy of profane persons, but also the joy of the upright is (oftentimes) *as the crackling of thorns under a pot*, or as the blaze of a brush-faggot, now all on a flame, and as suddenly out again; or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Believers in Heaven shall be like the fire upon the Altar, that never went out. When *Cæsar* was sad, he used to say to himself, (*Cogita te Cæsarem esse,*) Think thou art *Cæsar*; so when your hearts are sad and sorrowful, O then think of these everlasting joys that you will have in Heaven. But I must hasten, and therefore in the

Sixth place, As the best joys, so the best society, the best company is reserved till last, it is reserved till Believers come to Heaven, *Heb.* 12.22,23,24. *But ye are come unto Mount Sion, and unto the City of the*

the living God, the heavenly Jeruſalem, *& an innumerable company of Angels. To the general Aſſembly and Church of the firſt born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant, & to the blood of ſprinkling, that ſpeaketh better things than that of Abel.* Here (*Erimus cives Cœli, ſocii Angelorum, cohæredes Chriſti.*) We ſhall be Citizens of Heaven, fellows of Angels, Co-heirs with Chriſt, Citizens with Saints, and of the houſehold of God. (*O beata viſio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O bleſſed ſight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the living! Wo to me, (ſaith one) which am not where the holy Saints be, for their life is out of all gun-ſhot, and danger of death, their knowledge without errour, their love without offence, and their joy without any annoy; the dignity and

μυριάσιν. To the Myriads, or many ten thouſands of Angels.

Epheſ. 2. 19, 20. *Aug. lib. de ſpir. &c. c.* 57.

and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven; this earth, this world is full of sinners; but heaven is full of Saints; this world is full of men, but heaven is full of Angels; this world is full of friends and enemies, but in heaven there shall be only friends, and sons; here the nobility and majesty of the guest, cast a great deal of honour and splendour upon the Royal Palace where they meet; no company so noble, so sweet, so desirable, so delightsom, so comfortable, so suitable as this.

Strigelius desired to die, to be freed from the implacable strife of Divines.

First, Here all shall be of one mind, of one judgment; in Heaven there shall be no discord, no wrangling, no quarrelling, no dividing; here all shall think the same things, and speak the same things, and do the same things. Now Turks and Pagans can agree, and Bears, and Lions, Wolves and Tygers can agree; nay a Legion of Devils can better agree in one body, than a handful of Saints can agree in one City,

City, in one Nation, *&c.* There was the Temple of Concord among the Heathens, and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy Ghoſt? whilſt there was a conteſt among the Birds about a Roſe found in the way, a miſchievous Owl came in the night and carried the flower away; you know how to apply it; but now in heaven, there ſhall be no heats, no conteſt, no debates, no diſputes; but as the Curtains of the Tabernacle were all looped together, ſo all the Saints in Heaven ſhall be all looped together in one mind, in one judgment, and in one way.

Secondly, all the Saints of Heaven ſhall be of a ſweet golden diſpoſition; here the different diſpoſitions of Saints doth much hinder that ſweetneſs of communion, which otherwiſe would be amongſt them; here ſome are of a ſowr diſpoſition, and of a croſs and rugged temper, but in Heaven all Saints ſhall be of a

Grace in a croſs unhewn nature, is like a Diamond ſet in Iron.

a ſweet, a ſoft, a ſilken diſpoſition, which will exceedingly ſweeten that royal communion: here grace in a man of an untoward, crooked diſpoſition, is like a Braſs Ring upon a Leprous Finger; and grace in a man of a ſweet diſpoſition, is like a Gold Ring upon an Alabaſter hand; now in Heaven all the Saints ſhall be of a golden diſpoſition, yea, of a God-like diſpoſition, which is the ſweeteſt, the nobleſt, the choiceſt. But

1 Theſ. 4. 17, 18.

Thirdly, In Heaven the Saints ſhall have a conſtant enjoyment of one another: as they ſhall ever be with the Lord, ſo they ſhall ever be one with another: here they meet and part, but in Heaven they ſhall meet and never part; now it is their life to meet, and their death to part; now it is their Heaven to meet, and their Hell to part; but in Heaven they ſhall be always in one anothers eye, in one anothers arms, or upon one anothers knees.

Plut. in vita Them.

Themiſtocles having a piece of ground to ſell, appointed the Cryer to proclaim, that whoſoever would buy

buy it, ſhould have a good neighbour; the Saints in Heaven ſhall be always ſure of good Neighbourhood, they ſhall never want good company; in this world *Abraham* and *Lot* muſt live aſunder, but there they ſhall always live together: The *Cynick* of old was fain to look for an honeſt man with a Candle, becauſe of the ſcarcity of them; but Heaven ſhall be always full of ſuch Saints, as ſhall ſhine as ſo many Stars, yea, as ſo many Suns in glory.

Fourthly and laſtly, The Saints ſhall have a real, a perſonal, a particular knowledg of one another in Heaven: here we know but a few Saints, but in Heaven we ſhall know all; *in Cœlo nullus erit alienus*, there ſhall be no ſtranger in Heaven. Now this truth I ſhall make good by ſome Arguments brought to hand, and by the addition of others: Take them thus.

Firſt, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and fleſh of his fleſh, as ſoon as he ſaw her, though he had Gen. 2. 13.

had never ſeen her before, now certainly our knowledge in Heaven ſhall be more ample, full and perfect than ever *Adams* was in innocency; therefore without all peradventure, the Saints ſhall know one another in heaven. *Luther*, the night before he died, diſcourſing with his Chriſtian friends, the queſtion was put, Whether the Saints ſhould know one another in heaven; *Luther* held the affirmative, and this was one of the reaſons he gave to prove it, That *Adam* knew *Eve* as ſoon as ever he ſaw her, and that not by diſcourſe, but by divine Revelation; and ſo ſhall all the Saints know one another in heaven. But

Melch. Adam.

Secondly, The Diſciples, *Peter*, *James*, and *John*, being in the Mount at Chriſts transfiguration, though they had but a taſte, a glimpſe of the glory of heaven, yet they knew *Moſes* and *Elias*, though they were dead many hundred years before. Now if the Diſciples in an unglorified condition knew *Moſes* and

Mat. 17. 1, 2, 3, 4.

and *Elias*, then certainly when Saints ſhall be in a full glorified condition, they ſhall know them, and all the reſt of that royal family; here they knew *Moſes* from *Elias*, and *Elias* from *Moſes* (whom they never ſaw before,) and both from Chriſt, and therefore we need not doubt but in that ſtate of bleſſedneſs, (wherein God ſhall be all in all, and wherein we ſhall know as we are known,) we ſhall have a particular and perſonal knowledge of one another. *Chryſoſtom* ſaith, that in heaven we ſhall point out the Saints, and ſay, Lo yonder is *Peter*, and that is *Paul*; Lo yonder is *Abraham*, rhe great Believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moſes*, who was the meekeſt man in all the world; and there is *Job*, that was the patienteſt man in all the world; Lo there is *Joſhua* and *Caleb*, that followed the Lord fully; and there is *Jeremiah*, that was once in the dungeon; Lo there is *Jonah*, that was once in the Whales belly, and there is

1 Cor. 15. 53.

is *Daniel* that was once in the Lions Den: Lo yonder is *John* the beloved Disciple, that used to lie in the bosom of Christ; and there is *Mary* that hath chosen the better part. But

(?) Thirdly, The Saints shall rise with the same bodies that now they lay down in the grave: and if so, then doubtless they shall know one another in Heaven; the Husband the Wife, the Wife the Husband: the Father the Child, and the Child the Father: the Pastor his people, and the People their Pastor; the Master his Servant, and the Servant his Master. Now that the Saints shall rise with the very same individual body, is clear, *Job* 19. 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and my eyes shall behold and not another, though my reins be consumed within me.* In these words we see that *Job* useth the word

1 Cor. 15. 42, 43, 44, 45. Acts 4. 2. ch. 17. 18. 32. ch. 23. 6. ch. 24. 16. Mat. 22. 2. Ezek. 37.

word *my, and my eyes ſhall behold*; as it were pointing to it with his finger, adding not only poſitively, but excluſively, this and no other; *Job* did fully believe that the ſame numerical body, at which he pointed, ſhould riſe again; and *Paul* ſaith not, a mortal, a corruptible body at large, but *hoc, This corruptible muſt put on incorruption, and this mortal muſt put on immortality.* The Apoſtle did as it were lay his hand upon his own body, and then ſaith he, This corruptible body, and not another, this mortal, and not another, ſhall be raiſed when the Trumpet ſounds. It cannot ſtand with the unſpotted juſtice and holineſs of God, that one body ſhould ſow, and another body ſhould reap that never ſowed: that one body ſhould labour, toil, ſweat, ſuffer, and another body that hath done none of this ſhould carry the reward. *Tertullian* ſaith, that he will pray that the ſame body may riſe again; for the reſurrection is not of another body, but of the ſame that falleth;

1 Cor. 15. 53.

falleth; not a new Creation, but a raiſing up; the ſelf-ſame body ſhall certainly riſe again, elſe were it a raiſing up of a new, rather than a raiſing again of the old; it cannot ſtand with equity and right, that one body ſhould ſin, and another body ſhould ſuffer. No righteous Judge will ſuffer a victorious perſon to dye, and another that never ſtruck ſtroke, to have the Crown of his deſervings. It is but juſtice that thoſe very eyes that have dropt many a tear before God, ſhould be wiped by God; I ſay thoſe very eyes, and not another pair of new-made eyes; it is but juſtice, that very tongue that hath bleſt God, ſhould be bleſt by God; it is but juſtice, that thoſe very hands that have been much in doing for Chriſt, and thoſe very lips that have been much in praiſing of Chriſt, and thoſe very backs that have been laded with many heavy burdens for Chriſt, and thoſe very feet that have been in the ſtocks for Chriſt, and that have run in the wayes of Chriſt,

Chriſt, ſhould at laſt be raiſed, and crowned by Chriſt; and this truth you may ſee clear in the glorious Reſurrection of Chriſt from the dead; that very ſame body that was wounded, crucified and ſlain, that very ſame body did riſe again: Chriſt could very eaſily (if he had pleaſed) in three days, nay, in three hours, I, in three moments, have cured his wounds, but he would not, to confirm his Diſciples, and to ſhew that he had the very ſame body which was wounded and crucified for their ſins, for their ſakes; and therefore he bids *Thomas* to reach his finger, and behold his hands, and to reach his hand, to thruſt it into his ſide; whereby Chriſt made it evident, that that very ſame body of his which was wounded, crucified and buried, was raiſed and not another; and therefore as in the head the ſame body which died roſe again, ſo it ſhall be with all his members in the great day of the Reſurrection. Now ſeeing that we

John 20. 27. Luke 24. 36, to 47.

ſhall riſe again with the very ſame individual or numerical bodies that we lay down in the Grave, we need not queſtion but that we ſhall know one another in Heaven. But

Fourthly, That knowledge which may moſt increaſe the joy and comfort of the Saints, ſhall certainly be in Heaven: but that is a perfect perſonal knowledge of each other; therefore there ſhall be a particular perſonal knowledge of one another in Heaven; the Husband ſhall know the Wife, the Wife the Husband, the Father the Child, and the Child the Father, *&c.*

I have read a ſtory of *Auſtin*, how that a widow grieving for the loſs of her Husband, to comfort her, he told her, that it was but a ſhort time that they were parted, and that of all perſons, ſhe would enjoy her Husband moſt in Heaven; nay (ſaith he) thou ſhalt not only know thy Husband, but all the Elect ſhall know thee, and thou ſhalt know all them. The perſonal knowledge of the

Saints

Saints on earth, doth exceedingly increase our joy and comfort, it makes this Wilderness to be a Paradise: *They that fear thee will be glad when they see me*, saith the Psalmist; yea, *Seneca* (the Heathen) saw so much excellency, that Morality put upon a man, that he saith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one. Ah! how often are the Saints delighted, warmed and gladded by hearing well of other Saints, whose faces they have never seen! and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort! what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what Pen can describe, that unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one

Psal. 119. 74.

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there ſhould be ſtrangers one to another; the faces, the words, the ways, the works of ſtrangers, are very little pleaſing and delightful to us here; what would they then be in Heaven? But

Fifthly, The Saints in the great day of account, ſhall know the perſons of wicked men, who ſhall be indicted, arraigned, condemned, and judged by Jeſus Chriſt and all his Saints about him; this great day will be a declaration of the juſt judgement of God; in this great day every wicked work, and every wicked worker ſhall be brought to light; and indeed it would be but in vain to bring evil works to light; if the evil worker be not alſo brought to the light; in this great day the Saints ſhall ſee and know *Cain* in his perſon, they ſhall be able to point at him, and ſay, Yonder ſtands that bloody *Cain*, who ſlew his Brother, becauſe he was more

1 Cor. 6. 1, 2, 3, 4. Rom. 2. 5. Eccl. 12. 14.

1 John 3, 12.

more righteous than he. And there ſtands *Pharaoh*, the great oppreſſor of Gods *Iſrael*, and he that ſtood it out againſt Heaven it ſelf. And look, there ſtands bloody *Saul*, who loſt his Crown, his Kingdom, his Soul, his All, by diſobedience; and there is *Haman*, who was feaſted with the King one day, and made a feaſt for Crows the next; lo there ſtands *Pilate* that condemned Chriſt, and there is *Judas*, that betrayed Chriſt: in this great day that word ſhall be made good, every man ſhall appear to account for the works that he hath done in his body, ſo that both wicked works, and wicked workers ſhall plainly appear before our Lord Jeſus and all his Saints, who with him ſhall judge the world; now certainly, if the Saints ſhall know the wicked in that great day, they ſhall then much more know one another; when they ſhall all ſit as fellow Juſtices round about Jeſus Chriſt the righteous Judge, to paſs a righteous ſentence upon all unrighteous ſouls. But

Exod. 1.

Eſth. 6.

1 Cor. 9. 1.

Luke. 13. 28. Mat. 8. 11. See *Beza* and *Piscator.*

Sixthly, Christ tells the *Jews*, that they shall *see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God*; All the Saints shall have communion with *Abraham, Isaac* and *Jacob*, in the Kingdom of God, they shall have communion with them, not only as godly men, but as *Abraham, Isaac* and *Jacob*; the phrase of seeing *Abraham, Isaac* and *Jacob* in the Kingdom of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdom of Heaven; Saints in Heaven shall be able to point at *Abraham*, and say there is *Abraham* that was the great Pattern for believing; and there is *Isaac* that was a sweet Pattern for meditating, and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion, and by their personal knowledge of one another in that blessed state. But

Rom 4. 23.

Gen. 21. 36.

Gen. 31. 30.

Seventh-

Seventhly and laſtly, In Heaven the Saints ſhall know as they are known, 1 *Cor.* 13. 12. Now God knows all the Saints perſonally, particularly, corporally, yea, he knows them all by name, and ſo doubtleſs all the Saints in Heaven ſhall know one another perſonally, and by name, elſe how ſhall they know as they are known? here in this world we know one another many times only by report, or by writing, or by face, but in Heaven we ſhall know one another by name; ſo God knows us now, and ſo we ſhall know one another in Heaven, and this is none of the leaſt parts of glory, that we ſhall know one another in glory; yea, that we ſhall know one another perſonally, and by name; the ſerious conſideration of which may much ſupport us, and comfort us under the ſad loſſes of our friends and relations in the Lord. But in the Exod. 3. 1.

Seventh and laſt place, As the beſt ſociety is reſerved till laſt, ſo the glorifying of our bodies is re-

ſerved till laſt. I ſhall a little hint unto you the glory and bleſſedneſs of the bodies of the Saints, when they ſhall meet all in Heaven. I ſhall not ſtand upon the private bleſſedneſs of glorified bodies, which conſiſts in their freedom from all defects, deformities, diſeaſes and diſtempers, which here they are ſubject to; here our bodies ſtand in need of cloaths to cover them, food to feed them, ſleep to refreſh them, phyſick to eaſe them, air to breath them, and houſes to ſhelter them; from all which glorified bodies ſhall be free. But I ſhall only ſpeak of the poſitive Prerogatives and heavenly endowments that glorified bodies ſhall be inveſted with. As

Rev. 7. 16, 17.

Firſt, They ſhall be like the glorious body of Chriſt; *Phil.* 3. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body according to the working whereby he is able even to ſubdue all things unto himſelf.* Our bodies ſhall be as lovely and comely, as bright and glorious, as the body of Chriſt is.

Chry-

Chryſoſtom ſaith, that the bodies of the Saints ſhall be (*ſepties clariora Sole,*) ſeven times brighter than the Sun: Certainly, Saints ſhall be as handſome bodied, and as comely featured as Chriſt is; though their bodies be ſown in diſhonour, yet they ſhall be raiſed in glory. If *Stephens* face did ſhine as if it had been the face of an Angel, that is bright and glorious: And if there were ſuch a luſtre and glory upon *Moſes* his face, that the children of *Iſrael* were afraid to come near him, and he forced to put a veil upon it, till he had done ſpeaking with them; I ſay, if there were ſuch a glory upon the face of theſe two mortals; O then! how will the faces and bodies of the Saints glitter and ſhine, when their bodies ſhall be made conformable to the glorious body of Jeſus Chriſt? Certainly, if the light and glory of the Sun doth far exceed the light of the leaſt twinkling Star, ſo much and more ſhall the glory of the Saints bodies excell that glory and ſplendour that

1 Cor. 2. 43.

Mat. 13. 4. Acts 6. 1.

Exod. 3.. 29, --- 36.

What is a ſpark in the Chimney, to the Sun in the Firmament?

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no wayes able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein Saints shall shine as so many Suns. But

Secondly, their bodies shall in a kind be spiritual, 1 *Cor.* 15. 44. *It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body*; their bodies shall be spiritual (*non substantia sed qualitatum respectu,*) not in regard of substance, but state and condition, spiritual in the Text is not opposed to visible, but to natural; for their bodies, though (in a sense) they are spiritual, yet they

Σῶμα ψυχικὸν, An Animal, or souly body, that is actuated and animated by the soul, after a natural way and manner, by the intervention of natural helps, such as eating, drinking, sleeping, and the like.

they ſhall be as viſible as the glorious body of Chriſt; when I ſay their bodies ſhall be ſpiritual, you muſt not think that I mean that their bodies ſhall be turn'd into ſpirits: O no! for they ſhall keep their bodily dimenſions, and be true bodies ſtill. Look as in change of old and broken veſſels, the matter is the ſame, only the colour is freſher and brighter, and the faſhion newer and better: ſo in the day of glory, our bodies ſhall be the ſame for ſubſtance that now they are, they ſhall retain the ſame fleſh, blood and bones, and the ſame figure and members that now is, onely they ſhall be over-laid or cloathed with ſpiritual and heavenly qualities and prerogatives, their bodies ſhall be glorious, of a due and comely proportion, of an exquiſite feature and ſtature, of a lively colour, of chearful aſpect, and full of beauty and glory, ſplendour and favour. Now the bodies of the Saints ſhall be ſpiritual; Firſt, in reſpect of their full, perfect, and perpetual freedom

dom from all heats, colds, hungrings, thirstings, sickness, weakness, wants: Here one cries out, O my back! my back! another, O my belly! my belly! with the Prophet; another, O my head, my head! with the *Shunamites* son; another, O my son, my son! as *David* for *Absalom*; another, O my Father, my Father, with *Elisha*. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eyes with tears, and his heart with sorrow, but when these natural bodies, these animal or souly bodies, shall be made glorious, then they shall be fully and perpetually freed from all manner of miseries and calamities, they shall be as the Angels, not subject to any sickness, weakness or wants; *Rev.* 7. 16, 17. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of water, and God shall*

Hab. 3. 16.
2 Kings 4. 19.
1 Sam. 18. *ult.*
2 Kings 2. 12.

ſhall wipe away all tears from their eyes. Rev. 21. 4. *God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain, for the former things are paſſed away*; And in this reſpect their bodies may be ſaid to the ſpiritual. But

Secondly, They may be ſaid to be ſpiritual, in reſpect of their ſpiritual agility and nimbleneſs; Now our bodies are groſs, dull and heavy in their motion, and by this the ſoul is many times hindred in its lively operations; for when the ſoul would mount up on high, and buſie her ſelf about eternal objects, the body like a lump of Lead, keeps it down; but now in this glorious ſtate, the body ſhall put off all groſneſs, duſneſs, heavineſs, and be exceeding agile, light and apt to motion, far beyond the ſwifteſt Bird that flies. Iſa. 40. 31. 1 Theſ. 4. 17.

I know not by what to ſet forth the agility of glorified Bodies; a Poſt, a Bird, a Torrent, are too ſhort

ſhort to ſet forth their agility.

Luther ſaith, That a glorified body ſhall move up and down like a thought.

And *Auſtin* ſaith, The body will preſently be here and there, where the ſoul would have it. Certainly the ſpeed and motion of glorified bodies will be extraordinary, and incredible. A glorified Saint deſiring to be in ſuch or ſuch a place a thouſand miles off, or more, he will be there in ſuch an incredible ſhort time, that one calls it *imperceptible*, hardly to be diſcerned, in which reſpect their bodies may be ſaid to be ſpiritual. But,

Aug. de Civ. Dei, l. 22. c. 30. Wiſd. 3. 7. In the time of their viſitation they ſhall ſhine, and run to and fro, like ſparks among the ſtubble.

Thirdly and laſtly, they may be ſaid to be ſpiritual, becauſe of that perfect, full, abſolute and compleat ſubjection that they ſhall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight againſt the Spirit of God; the mem-

members of our bodies as well as the faculties of our ſouls, do often make war upon the Spirit of grace, as the Apoſtle fully ſhews, in that *Rom. 6. The Spirit often luſts againſt the fleſh, and the fleſh againſt the Spirit.* Now the body ſayes to the ſoul, *Be not righteous over-much, neither make thy ſelf over-wiſe, why ſhouldeſt thou deſtroy thy ſelf?* Eccleſ. 7. 16. *Cyprian* readeth this verſe thus, (*Noli eſſe multum juſtus, & noli argumentari plus quam oportet,*) be not juſt over-much, and do not argue and diſpute more than is meet; the body is often apt to ſay to the ſoul, thou art juſt over-much, O ſoul! and Thou doſt argue and diſpute againſt this ſin, and that way, and this comfort and that enjoyment, more than is meet; And the Soul ſeems to anſwer, *ver. 17. Be not over-much wicked, neither be thou fooliſh, why ſhouldeſt thou die before thy time?* Gal. 5. 17.

But now in Heaven the bodies of the Saints ſhall be fully, perfectly and delightfully under the command,

mand, conduct and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality, as being fully and perpetually under the government of the Spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the ways of the Spirit; and now the hand is idle that should be diligent in the work of the Spirit; O but now in Heaven the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Aug. de Civ. Dei, l. 13. c. 20.

Ephes. 4. 29,30, 31. Isa. 63. 10.

Thirdly,

Thirdly and laſtly, As their bodies ſhall be ſpiritual, ſo they ſhall be immortal, they ſhall be incorruptible; here theſe elementary bodies of ours, by reaſon of their earthly and dreggiſh compoſition are ſubject to mortality and corruption; and indeed man is ſo poor a piece, that he no ſooner begins to live, but he begins to die, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant conſtantly attends all men, in all places, companies, changes and conditions. *Petrarch* telleth of one, who being invited to dinner the next day, anſwered (*Ego a multis annis craſtinum non habui,*) I have not had a morrow for this many years. Many dangers, many deaths, every hour ſurround theſe lives of ours. Here, ſaith one, *Accedimus*, we enter into the world; *Succedimus*, we ſucceed one another in the world; and laſt of all, *Decedimus*, we depart all out of the world. O but in Heaven we ſhall have immortal bodies!

1 Cor. 15. 42, 54.

2 Cor. 11. 23.

Luke

Luk. 20. 36. *Neither can they die any more, and are equal to the Angels.* By the power, presence and goodness of God, their bodies shall be so perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without putrifying or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure and immortal; the immortality of glorified bodies shall far excel that of *Adams* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly and perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above all possibility of dying; this is a happiness that *Adam* could not reach to

Aug. de Civ. Dei, l. 22. c. 30.

in

in his ſtate of integrity; the greater obligation lies upon all that ſhall come to glory.

It is reported of the Duke of *Bulloign* and his company, that when they went to *Jeruſalem*, as ſoon as they ſaw the high Turrets, they gave a mighty ſhout, that even made the Earth ring, crying out, *Jeruſalem, Jeruſalem*, ſo when the Saints ſhall all meet in the heavenly *Jeruſalem*, O how will they make even Heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I ſuppoſe) I have clearly and fully made good that great truth, to wit, *That the beſt and greateſt things are reſerved for Believers till they come to Heaven.* I ſhall now give you a brief account of the reaſons of this point, and then come to the application, and bringing home of this precious truth to our own ſouls. Now the Reaſons of this Point are theſe.

Firſt, Becauſe it is his good will and pleaſure to reſerve the beſt things 1 Reaſon.

things for his people till last; *Luke* 12. 32. *Fear not little flock* (there are two diminutives in the Greek) *for it is your Fathers good pleasure to give you the Kingdom:* As it is Gods good pleasure to give you a Kingdom, so it is his good pleasure not to give you the Kingdom till last, 2 *Tim.* 4. 7, 8. *Edward* the sixth could not give his Kingdom away, (if he could, it had not come as it did to Queen *Mary*) but our Heavenly Father doth now give a Kingdom of Grace, and will at last also give a Kingdom of Glory to them that walk uprightly, *Psal.* 84. 11. But

μικρὸν ποίμνιον, *Mikron Poimnion*, Little, little in their own esteem, and in the Worlds Account.

2 Reason. Secondly, That he may keep the hearts of his people in a longing, and in a waiting frame, for the enjoyment of those great and glorious things that he hath reserved for them till last, *Heb.* 13. 14. *Here we have no continuing City, but we seek one to come.* The greater and better the things are that are laid up for us, the more we should long and wait for the happy enjoyment of

Heb. 11. 14, 15, 16. Col. 3. 1, 5.

of them; *Abraham* waited long for a Son, and *Hanna* waited long for a Child, and *Joseph* waited long for his advancement, and *David* waited long for the Crown, the Kingdom, and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the chear, meaning, the longer he stay'd for the Empire, the greater it would be; the longer we wait for happiness, the more at last we shall have of happiness; the great things of Eternity are worth nothing if they are not worth a longing, and a waiting for. But

Waiting is *bonum utile*, a profitable good.

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable; 1 *Cor.* 15. 19. *If in this life only we have hope in Christ, we are of all men most miserable:* No men usually out of Hell, are so much afflicted, tempted, oppressed, scorned, despised and neg-

3 Reason.

neglected, as they are; here they have their Hell, they had need of a Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world; here the life of a Believer is filled (*multis & multiplicibus miseriis,*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miseries attend him at bed and board, at home and abroad; every condition is full, and every relation is full of miseries and calamities; and therefore one saith well: (*quómodo potest amari hæc vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) how can this life be loved, which is so full of loathsome bitterness? yea, how can it be called a life, which bringeth forth so many deaths? yet he is a fool, (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Attendit*

Kempis, *l.* 3. *de Imitat. Christi, c.* 20.

Aug. in Psal. 19.

dit quid patitur, & non attendit quid illi servetur,) he attendeth what he suffereth, and doth not attend what is reserved for him. If the best things were not reserved for Believers till last, they should have the saddest portion of all men, *viz.* a hell here, and a hell hereafter; and so sinners should have but one hell, and Saints two, which would be blasphemy to affirm. But

4 Reason. Fourthly, God reserves the best things for his people till last, for the greater terrour and horrour, conviction and confusion of wicked and ungodly persons, who now revile them, and judge them to be the unhappiest men in all the world: O but when the Lord shall in the sight of all the world gloriously own them, and put royal Robes upon their backs, and golden Crowns upon their heads, then, O what a shame, what covering of the face, what terrour, what trembling, with *Haman*, will possess the hearts of wicked men! the great honour and glory that God will put upon his people

Psal. 58. 11. Lam. 4. 2. Est. 6. 6, *ult.*

people at last, will be to wicked men what the hand-writing upon
Dan. 5. 1, 8. the wall was to *Belshazzar*; O it will make their countenance to change, their thoughts to be troubled, the joynts of their loyns to be loosed, and their knees to dash one against another. Now that word
Psal. 107. 41, 42. shall be eminently made good; *He setteth the poor on high from affliction, and maketh him Families like a flock; The righteous shall see it, and rejoice, and all iniquity shall stop her mouth:* O what trouble of mind, what horror of conscience, what distraction, and vexation, what terrour and torment, what weeping and wailing, what crying and roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendor,
Lu. 13. 28. dignity, and glory! *when they shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out for ever.* Now shall the wicked lamentingly say,

ſay, Lo! theſe are the men that we counted fools, mad men, and miſerable: O but now we ſee that we were deceived and deluded! O that we had never deſpiſed them! O that we had never reproached them! O that we had never trampled upon them! O that we had been one with them! O that we had imitated them! O that we had walked as they, and done as they, that ſo we might now have been as happy as they! O but this cannot be! O this may not be! O this ſhall never be! therefore; O that we had never been born! O that now we might be unborn! O that we might be turned into a Bird, a Beaſt, a Toad, a Stone! O that we were any thing but what we are! or, O that we were nothing! O that now our immortal ſouls were mortal! O that we might ſo die, that we may not eternally die! but it is now too late! O we ſee that there is a reward for the righteous! and we ſhall ſuddenly feel, that by all

the contempt that we have caſt upon thoſe glorious ſhining Saints,
Dan. 12. 3. whoſe ſplendour and glory doth now darken the very glory of the
Rom. 2. 4, 5, 6, 7. Sun; we have but treaſured up wrath againſt the day of wrath; we have added fuel to thoſe burning
Pſ. 140. 10. coals, to thoſe everlaſting flames, in which we muſt now lie for ever. But

5 Reaſon. Fifthly, The Lord hath reſerved the beſt things for his people till they come to Heaven, that ſo he may ſave his honour, and ſecure his glory; would it make for the honour and glory of God, to put his children, his ſervants, upon doing hard things, and upon ſuffering great things, and at laſt to put them off with nothing? ſurely it would not;
John 2. 10. and therefore the Lord, to ſave the honour of his great name, hath reſerved the beſt Wine till laſt, the beſt and choiceſt favours for his people till they come to Heaven; the ſweeteſt honey lies at the bot-
2 Cor. 9. 6, 7. tom. I cannot ſee how God ſhould ſave his glory, if he ſhould

put

put his children always upon ſowing, and never ſuffer them to reap; that they ſhould ſtill be ſowing in tears, if at laſt they ſhould not reap in joy: Men that love but their names and honour in the world, will not be ſerved for nought, and will God? will God, who is infinitely more tender of his Name and Honour, than any created Beings can be of theirs?

Pſal. 126. 4, 5, 6.

Iſa. 42. 8. ch. 48. 11.

I have read of *Alphonſus*, a King of *Spain*, who when a Knight falling into want, and being Arreſted for Debt, there was a petition to the King to ſuccour him: I, ſaid the King, if he had ſpent his Eſtate in mine, or in the Common-wealths ſervice, it were reaſon he ſhould be provided for by me, or the Common-wealth: Men of honour will provide for them that ſpend themſelves in their ſervice, and will not God? will not God do as much, yea, more for them that ſpend themſelves in his ſervice? Surely he will; *Heb.* 11. 16. *But now they deſire a better Countrey, that is, an hea-*

heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City. As if he had said, had not God prepared for them a City, had he not made some blessed Provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run through so many dangers and deaths for his sake;) had he not provided and laid up for them according to his Promise, and suitable to his greatness and goodness, his dignity and glory, it would have put God to the blush, to speak after the manner of men. I have read concerning *Dionysius* of *Sicily*, that being extreamly delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the fancy

ſancy of the man, and made him play better; but when the Muſick was done, and the man waited for his reward, the King diſmiſſed him empty, telling him, that he ſhould carry away as much of the promiſed reward, as himſelf did of the Muſick, and that he had paid him ſufficiently with the pleaſure of his promiſe, for the pleaſure of his ſong; but it will not ſtand with the honour of the King of Kings, to put off his ſervants ſo poorly, whoſe prayers, praiſes, and tears, have been moſt ſweet and delightful Muſick to him; no, he will do like himſelf at laſt, and that his children know. It troubled a Martyr at the ſtake, that he was going to a place where he ſhould ever be a receiving wages, and do no more work. But

Sixthly, That he may make his Children Temptation-proof, he hath reſerved for them the beſt things till they come to Heaven; the great things that God hath reſerved for Believers in Heaven were 6. Reaſon

that which made those Worthies of whom this world was not worthy, temptation-proof, as you may see in that 10th of the *Hebrews*, 33, 34, 35, *verses*, and throughout the 11th chapter of that Epistle: The pleasures, the treasures, the dignities and glories that are reserved for Believers in Heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together; by the precious things that are reserved for Believers in Heaven, God keeps their hearts and temptations asunder. When *Basil* was tempted with mony and preferment, saith he, (*Pecuniam da quæ permaneat ac continuo duret, gloriam quæ semper floreat*;) Give me money that may last for ever, and glory that may eternally flourish. Satan made a bowe of *Jobs* wife (of his rib) as *Chrysostom* speaks, and shot a temptation by her at *Job*, thinking to

Basil in 40. Martyrs,

to have shot him to the heart, *Curse God and dye*; but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a Breast-plate that made him temptation-proof. Ah Christians! do not you daily find, that the glorious things reserved for you in Heaven, do mightily Arm you against all temptations that you meet with on earth? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them. Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it; we must have better and larger hearts; and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that

7 Reason.

2 Cor. 4. 17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Jabar*, which signifie both weight and glory.

is reſerved in Heaven for us; Nay, Glory is ſuch a weight, that when the Saints ſhall enter into it, if then the Lord ſhould not put under his everlaſting Arms, and bear them up by his Almighty power, it were impoſſible they ſhould be able to bear it; in this our frail mortal ſtate, we are not able to bear the appearance, the preſence, the glory of one Angel.

Ah! how much leſs then are we able to bear the weight of all that glory that is reſerved for us, and of which I have given you ſome glimpſes in what I have already ſaid! But

8. Reaſon. Eighthly and laſtly, The Lord hath reſerved the beſt things for his people till they come to Heaven, becauſe while they are in this world they are under age, they are not come to full age; here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they ſhall have the Inheritance, by the Father of Mercies, freely and fully ſettled

Gal. 4. 1 2 2,3,4. Eph. 4. 10, 11, 12, 13, 14.

settled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance settled upon them; So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness; this is reserved till we come to full age. *Bern. Cant. Serm.* 38.

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to Heaven: We shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading or commending what I have spoke, or writ, but by a close Application, and

bringing home of all to his own soul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Mark, the white; and therefore,

Job 21. 7, 1, 2. Psal. 73. 3. to 12. compared with the 17, 18, 19, 20. vers. Rev. 21. 8.

First, If God hath reserved the best things for Believers till last, then by the rule of contraries, the worst things are reserved for Unbelievers till last? here wicked men have their Heaven, hereafter they shall have their Hell; the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings and woes follow: *Luke* 16.22,23,24,25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame; but Abraham said, Son, remember that thou in thy life-time receivedst*

ceivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

Ah sinners, sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end; *Psal.* 11. 6. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup:* Psal. 140. 10. *Let burning coals fall upon them, let them be cast into the fire, into deep pits that they rise not up again.*

Chrysologus, upon that passage in the Gospel, that the Angels carried away poor *Lazarus* into *Abrahams* bosom, and Hell swallowed up the rich Glutton, saith, (*Ecce fratres, mors pauperis totam vitam divitis vicit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, and the carrying

Chrysol. Serm. 131.

rying away only of the poor man, transcendeth all the pomp and glory of the rich man.

Charon (in *Lucian*) requesting *Mercurius* to shew him *Jupiters* Palace above; how (says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades and impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour and derogation were that to the place!

Ah sinners! sinners! what a dishonour would it be to God, to Christ, to Angels, to Saints, to Heaven, if such wretches as you are should be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endless, easeless and remediless, where the worm never dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter; all your glory into shame, all your plenty into scarcity;

Re: 14. 11

scarcity; all your joyes into sorrows; all your recreations into vexations, and all your momentary comforts into everlasting torments.

Now you reign as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after-reckoning a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter comeing upon you that shall never have end. God could not be just, if your worst were not yet to come; neither could he be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the Sinner's Heaven; but the next life will be the Saints Heaven, and the Sinners Hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; Men will wait and wait long for some outward good, and will not you for the best and great-

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test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great and glorious things by which it is shadowed out to us, as *Canaan*, *Jerusalem*, Paradise; and the dignity of the Inhabitants, there being none admitted under the degree of a King; and the great & glorious earnest of the Spirit; and the great care, cost and charge that God hath been at to prepare and fit souls for the enjoyment of it; what do all these things speak out, but that the glory that is reserved for Believers, is great glory, and is it not then worth a waiting for? Let not Satans slaves wait more patiently for a few ounces of Gold, than you do for the Kingdom of Heaven.

Rev. 21. Rev. 1. 5, 6. Ephes. 1. 13, 14. Col. 1. 12.

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait, O patiently wait for the enjoyment of them! when the Begger at the door is sure of speeding, he will wait patiently, he

Heb. 6. 16, 17, 18, 19.

he will wait unweariedly; the glorious things reserved in Heaven for you, they are made sure and certain to you, by Word, by Covenant, by Oath, by Blood, by the Earnest, by the first fruits, and by Christs taking possession of them in your Rooms, in yours steads; therefore patiently wait for the enjoyment of them: O Christians! it is but a very short time that God hath proposed to be between grace and glory, between our Title to the Crown, and our wearing the Crown, and our right to the heavenly Inheritance, and our possession of the heavenly Inheritance. Ah Christians, bear up bravely, bear up sweetly, bear up paitently, for it will be but a little, little, little while, before he that shall come, will come and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty-handed; no, when he comes, he brings his reward with him, *Rev.* 22. 12. When he comes, he will reward thee for every prayer that thou hast made, and for every Ser-

Eph. 2. 6. John 14. 1, 2, 3, 4.

Heb. 10. 35, 36, 37. *Et gar Mikron Oson Oson.*

mon

mon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy Head. But

Psal. 37. 1
Psal. 73. 3, 4, 5, 6, 7.
Job 21. 7 13.
Jer. 12. 1, 2

Thirdly, If the best things are reserved for Belivers till they come to Heaven, O then let no Believer envy, nor be troubled at the outward prosperity and felicity of the men of the world! What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Honey, Pebbles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion: and therefore, O Believer, let not wicked mens prosperity be thy calamity!

Chrys. in 2 ad Cor. Hom. 19.

There is a truth in that saying of Chrysostom (*Præstat serpentem provolutum in visceribus habere quam invidiam*;) A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food given

given it, it will not feed upon a man; but the more food is given to envy, the more it gnaweth him in whole bowels it is. It is the Justice of envy to kill and torment the envious: Envy, it tortures the affections, it vexes the mind, it inflames the blood, it corrupts the earth, it wastes the Spirits, and so it becomes mans tormentor, and mans executioner, at once; take heed Christians, take heed of an envious eye, for that usually looks upon other mens enjoyments thorow a Multiplying Glass, and so makes them appear greater and bigger than they are; and this increases torment, this often makes a Hell.

It is reported of *Panormitanus*, that a question being asked before King *Frederick*, what was good for the eye-sight, and the Physitians answering some one thing, some another; *Sannizarius* answered that envy was very good; at which the company smiling, he gave this reason for it; because that envy makes all things appear bigger than they are.

are. Ah Christians! Envy is a Serpent, a Devil that should be abhorred and shunned more than Hell it self. O Christian! with what heart canst thou envy wicked mens prosperity, and worldly felicity, if thou dost but look up to thine own glory, and seriously consider of their sad reckoning, and future calamity? *Dives* was one day ruffling in his Purple Robes, Riches, and worldly glory, and the next day he was rouling and roaring in the flames of hellish misery; and how soon this may be the portion of those thou envyest, who can tell? and therefore rather pity them, than envy them; none need more prayer and pity, than those that want hearts, than those that have neither skill nor will to pity themselves, to pray for themselves; and such are wicked men under their outward prosperity: and worldly glory, *Job* 21. 7.-20. But

Fourthly, If the best things are reserved for Believers till they come to Heaven, O then let all Believers be

be contented, though they have but ſhort commons in this world! He that is an heir to a great eſtate, though in his non-age he be kept ſhort, yet this comforts and contents him, that though things are now ſhort with him, it will be but a little while before the Inheritance is ſetled upon him, and this makes him bear up ſweetly and contentedly under all his wants and ſtraits: Ah Chriſtians! Chriſtians! though for the preſent your wants may be many, and God may cut you ſhort in many deſirable enjoyments, yet it will not be long before the Crown, the Inheritance, be fully ſettled upon you, and then you ſhall never know what want means more, what ſhort commons means more, therefore be content with your preſent condition, with your preſent portion, though it be never ſo little, never ſo mean: *Heb.*13.5. *Let your converſation be without covetouſneſs, and be content with ſuch things as you have,* (or as the Greek hath it, τοῖς παρουσιν, the things that are preſent) at

Phil.4. 12, 13, 14. 1 Tim.6.6, 8.

Contenti præſentibus. So *Beza.*

at this time the Hebrews had been plundered of all their goods, and goodly things, *Chap.* 10.34. And so had nothing, or that which was as good as nothing left; yet they must be content with present things, when they had changed their Raiment for Rags, their Silver for Brass, their Plenty for Scarcity, their Houses for Holes, and Caves, and Dens; yet then they must be contented with present things: when men cannot bring their means to their minds, then they must bring their minds to their means; and when this is done, then a little will serve the turn; a very little will serve to carry a man thorow his Pilgrimage, and to bear his charges till he comes to his home, till he comes to Heaven; a little will serve nature, less will serve grace, though nothing will serve a mans lust. I have read of one *Didymus*, a godly preacher who was blind: *Alexander* a godly man, being with him, asked him whether he

If thou live according to Nature, thou wilt never be poor; if according to Opinion, thou wilt never be rich, said the Heathen. *Jerome.*

he was not much troubled and afflicted for want of his sight? O yes! said *Didymus*, the want of my sight is a very great grief and affliction to me; whereupon *Alexander* chid him, saying, Hath God given thee the excellency of an Angel, an Apostle, and art thou troubled for the want of that which Rats and Mice and brute Beasts have? And so *Augustin* upon the 12th. *Psalm* brings in God, rebuking a discontented Christian, thus; What is thy faith? have I promised thee these things? what, wert thou made a Christian that thou shouldest flourish here in this world? So may I say to Christians that are discontented, disquieted and disturbed about the want of this or that worldly comfort; why are you troubled about the want of this or that worldly enjoyment? you that have an interest in God, an interest in the Covenant, a right to Christ, a title to Heaven; you that have so much in hand, and more in hope; you that have so much in expectation, and so

If there were any happiness in Riches, the gods would not want them, said *Seneca*.

so much in reversion; why do you sit sighing for the want of this outward comfort, and complaining for the want of that outward contentment, considering what great and glorious things are reserved in Heaven for you? It was said of the great Duke of *Guise*, that (though he was poor, as to his present possessions) yet he was the richest man in *France* in Bills, Bonds, and Obligations, because he had engaged all the Noblemen in *France* unto himself, by advancing of them; a Christian, though a *Lazarus* at *Dives* door, yet in respect of his propriety in God, and his interest in the Covenant, he is the richest, and the happiest man in all the world; and why then should he not be content? Well, remember Christian, that the shortest cut to riches, and all worldly contentments, is by their contempt; it is great riches, it is the best riches not to desire riches; and God usually gives him most that covets least. When two Monks came to King *William Rufus* to buy an Abbots

bots place, and endeavoured to outbid each other; a third Monk that came to wait on them, was asked what he would give, he anſwered, Not a penny, I came to wait on him that ſhall have the place; upon which the King gave the waiter the place: Juſt ſo doth God often carry it towards his people in this world; they that ſeek it leaſt, ſhall have moſt. *Solomon* begs a wiſe heart, and God gives him that, and abundance of gold and ſilver, and honour, and what not, into the bargain: the beſt way to have much, is to be contented with a little.

I have read of *Dionyſius*, how he took away from one of his Nobles almoſt his whole Eſtate, and ſeeing him nevertheleſs continue as chearful and well contented as ever, he gave him that again, and as much more; this is a common thing with God, as *Job*, and many thouſands can witneſs; the beſt way to have a pound, is to be contented with a penny; the beſt way to have hundreds, is to be contented with pounds,

Plutarch.

Job 1. and the laſt of *Job* compared.

pounds; and the best way to have thousands is to be contented with hundreds. Ah thou unquiet and discontented Christian! canst thou read over that saying of *Cato*, a Heathen, and not blush? *Si quid est quo utar, utor; si non, scio quis sum mihi vitio vertunt, quia multis egeo, & ego illis, quia nequeunt egere:*) I have neither house, nor plate, nor garments of price in my hands; what I have I can use; if not, I can want it; Some blame me because I want many things, and I blame them, because they cannot want. How many thousand Christians in these knowing and professing days, might this Heathen put to the blush? O Christians; Christians! Let the remembrance of the Crown, the Kingdom, the Treasures, Pleasures and Glories that are reserved in Heaven for you, make you bear up sweetly and contentedly under all your outward wants in this world. But

Aulus. Gellius reports this of him.

Fifthly, If the best and greatest things are reserved for Believers till they

they come to Heaven, then make not a judgment of the Saints condition by their present state; if you do, you will condemn the Generation of the Just; what though they are now in rags, it will not be long before they are cloathed in their Royal Robes; what though they are now abased, it will not be long before they shall in the sight of all the world be highly advanced; what though they are now under many wants, it will not be long before they shall be filled with all fulness; what though they are now under many tryals and afflictions, yet it will not be long before all tears shall be wiped away from their eyes, and their sighing turned into singing, and everlasting joys shall be upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judge righteous judgment; then look more at the latter end of a Christian, than the beginning. Remember the patience of *Job*, and consider what

Psa. 37. 12, 13, 14, 15. Mat. 7. 1, 2. 1 Cor. 4, 5.

Joh. 7. 24.

Jam. 5. 11.

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosom, look not to the beginning of *Joseph*, who was so far from his Dream, that the Sun and Moon should reverence him, that for two years he was cast where he could neither see Sun nor Moon, but behold him at last made Ruler over all *Egypt*, and reigning fourscore years like a King. Look not upon *David*, as there was but a step between him and death; nor as he was envied by *Saul*, and hated by his Courtiers, but behold him seated in his Royal Throne (where he reigned forty years gloriously) and died in his bed of Honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of *Egypt*, it was with Gold and Earrings; and when the Jews were dismissed out of *Babylon*, it was with great Gifts, Jewels, and all Necessary Utensils. *Mark the perfect man, and behold the upright, the end of that Man is Peace.* Whatever the wants,

Gen. 37. 9.

Gen. 41. 40. — 46.

Exod. 11.

Ezra. 1.

Psa. 37. 37.

wants, the straits, the troubles, the trials of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them 'till last, and therefore do not, O do not judge of their condition by their present state, but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But,

Rom. 8. 24, 25. ch. 2. 5. Tit. 1. 2. Acts 15. 7. Tit. 3. 7. Col. 1. 5. 1 Thes. 5. 8. 1 Pet. 1. 3. 1 Joh. 3. ch. 2. 3.

Sixthly, If the greatest and choicest things are reserved for Believers 'till they come to Heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them; the keeping up of these hopes will be the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes will make every bitter sweet, and every sweet more sweet: the keeping up of these hopes will make you bear much for God, and do much for God.

When *Alexander* went upon a hopeful expedition, he gave away his gold; and when he was asked what he kept for himself, he answered (*ſpem majorum & meliorum*) the hope of greater and better things.

Ah Chriſtians! there is no work ſo high and noble, there is no work ſo hard and difficult, there is no work ſo low and contemptible, but the Hopes of the great things reſerved in Heaven for you, will put you upon it.

Galen ſpeaks of a Fiſh called *Uranoſcopus*, which hath but one eye, and that is ſo placed, that it is always looking upwards towards Heaven: and ſo ſhould a Chriſtians eye of Hope be always fixed on God, on Promiſes, on Heaven, on the Inheritance of the Saints in light, and on all thoſe precious and glorious things that are laid up for them, in that Royal Palace where Chriſt is all in all.

A devout Pilgrim travelling to *Jeruſalem*, and by the way viſiting many brave Cities, with their rare monu-

monuments, and meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*; so saith a Christian in the midst of all his worldly delights, comforts, and contents; O these are not the delights, the comforts, the contents that my Soul looks for, that my Soul expects and hopes to enjoy. I look and hope for choicer delights, for sweeter comforts, for more satisfying contents, and for more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time be setled respectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the Treasures, Pleasures and Glories that are reserved in Heaven for you? A Christians Motto always is (or alway should be,) *Spero meliora*, I hope for better things, I hope for better things than any the

world can give to me, or than any that Satan can take from me. A Christian is alwayes rich in hope, though he hath not always a peny in hand. But

Heb. 11. 38. Phil. 3. 14. Isa. 63. 4. 1 Cor. 2. 9.

Seventhly, If there be such great and glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happiness is matchless; you have so much in promises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed; therefore do not you stoop to sin, nor bow down to Satan, nor comply with the World.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, it was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust, or

or to do as the men of the World do?

Antigonus being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bad him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning your selves with Rosebuds? why then should you take up in the low enjoyments, and poor contentments of this world?

O say not of this World, as *Peter* of his little Heaven, (*bonum est esse hic*) it is good to be here.

It was a generous speech of (that

Heathen) *Themiſtocles*, who coming by a thing that ſeemed to be a Pearl in the dark, ſcorned to ſtoop for it, but bid another ſtoop, ſaying, Stoop thou for this Pearl, for thou art not *Themiſtocles*. O let the men of the World ſtoop, and take up the World, O let them whoſe practice ſpeaks them out to be of the World, and to be Worſhippers of the Golden Calf (the World,) let theſe dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely ſcorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good ſaying of *Seneca*, (*Major ſum & ad majora natus quam ut mancipium ſim corporis mei*,) I am too great, and born to greater things, than that I ſhould be as a ſlave to my body.

Sen. Epiſt. 65.

Ah Chriſtians! you are too great, and born to greater things, than that you ſhould be ſlaves to your bodies, or ſlaves to your luſts, or ſlaves to the world; can you ſeriouſly conſider of the great things that

that are reſerved in Heaven for you, and not ſet your feet upon thoſe things that men of the world ſet their hearts upon? can you look up to your future glory, and not bluſh to be taken with the glory of this World?

What *Alexander* the Great ſaid to one of his Captains, that was called *Alexander*, (*Recordare nominis Alexandri*,) remember the name of *Alexander*, and ſee (ſaid he) that you do nothing unworthy of the name of *Alexander*; So ſay I, remember, O Chriſtian, thy name; remember thy dignity and glory, and ſee that thou doſt nothing unworthy of the one, or the other. But,

Eighthly, If the beſt and greateſt things are reſerved for the Saints 'till they come to Heaven; then let them deſire and long to be poſſeſſed of thoſe bleſſed things that are reſerved in Heaven for them. O how do the heirs of this world long to have

Tota vita boni Chriſtiani ſanctum deſiderium eſt; The whole Life of a good Chriſtian is an holy wiſh, ſaith one.

their estates in their own hands! how do they long to have their Inheritances setled upon them! Some of them wishing their Relations dead, that stand between them and their inheritances; and others of a little better nature, wishing them in the bosom of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest in their worldly Inheritances: And shall not the Saints desire and long to be in a full and happy possession of that Crown, of that Inheritance, of those Jewels that are reserved in Heaven for them? Oh Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures, suffer not an holy violence, in respect of your earnest wishes, and burning desires after them?

Justin Martyr. Apol. 2.

The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdom, this glorious Inheritance, that the *Roman* State had a jealousie

jealouſie of them, as if they had affected their Kingdom, and their worldly glory; but where is that ſpirit now to be found? Moſt men live now as if there were no Heaven, or elſe, as if Heaven were not worth a ſeeking, worth a deſiring, as if Heaven were a poor, low, contemptible thing.

But ah Chriſtians! you have learned better, and therefore be you much in deſiring and longing to get into that glorious City, where Streets, Walls and Gates, are all Gold, yea, where Pearl is but as Mire and Dirt; and where are all Pleaſures, all Treaſures, all Delights, all Comforts, all Contents, and that for ever; this word for ever, is a bottomleſs depth, a conception without end; it is a word that ſweetens all the glory above, and that indeed makes Heaven to be Heaven. I can hardly call him a Chriſtian that doth not long more after ſpirituals, and after the great things that are reſerved in Heaven for the Saints, than *Ulyſſes* did for the ſmoke of his Houſe

after

after ten years absence. But,

Ninthly, If the best and greatest things are reserved for the Saints till they come to Heaven; then, O let not the men of the world envy the Saints while they are here in this wilderness!

James 2.5. Ah sinners, sinners! the People of God have but little in hand, though they have much in hope; they have but little in the bag, whatever they may have in the bank; they have but little in the Cistern, whatever they may have in the Fountain; they have but little in possession, whatever they may have in reversion; and therefore do not envy them: Who but Monsters will envy the Child in the Cradle, or in the Arms, or in his non-age, though he be an Heir to a great Estate, in as much as it is out of his hand, and he is not in the possession of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their Estates are out of their hands. Old *Jacob* speaking

ing of his Son *Joseph*, saith, That the Archers have sorely grieved him, and shot at him, and hated him; and *Hierome* expounding the words, noteth, (*Hic invidiam cum arcu & sagittis introduci ad sagittandum quod immaculatum est*,) that here envy is brought in with a bow and arrows shooting at that which is immaculate, and where there is no spot to be a mark for it; or else, as an Archer doth set up some white thing to be the mark at which he shoots; so it is the whiteness of some good thing or other against which envy shoots. Such is the wrath, the rage, the hatred, the envy of wicked men against the Saints, that they will still be envying of them upon one score or another; such was *Saul*'s envy to *David*, that *David* chooses rather to live under King *Achish* an Enemy, than to live under *Sauls* envy; nay, such was *Sauls* envy against *David*, that when *David* plaid on his Harp, to cure him of the evil Spirit that haunted him, that he threw his spear at him to destroy

Hieron. in quæstionib. Hebræ.

Bern. *de inter domo*, c. 2.

ſtroy him (*mallens a malo ſpiritu torqueri, nam Davidem vivere,*) chooſing rather to be tormented with an evil ſpirit, than that *David* ſhould live. And ſuch was *Cains* envy to *Abel*, that though he had but one Brother, nay, though there was but one Brother in all the world, yet enraged envy will waſh her hands in that Brothers blood.

Chryſologus noteth of the rich glutton, who would have *Lazarus* to be ſent to him, that being ſtill cruel and envious towards *Lazarus*, he would have him to be ſent (*Ad infernum de gremio, de ſolio ſublimi ad profundiſſimum chaos, ad tormentorum ſtridorem, de ſancta quiete beatorum,*) to hell, from the boſom of *Abraham*, to the bottomleſs gulfe; from the higheſt Throne of glory, to the gnaſhing and grinding of torments, from the holy reſt of the bleſſed; the truth is, Envy ſticks ſo cloſe to the hearts of wicked men, that courteſies provoke it, offices of

Envy is like certain Flies called *Cantharides*, who light ſpecially upon the faireſt Wheat, and moſt blown Roſes.

love

love and reſpect ſwell it, and an eminency in gifts or graces enrages it, no man of worth hath ever eſcaped it. Neither mine accuſers, nor my crime (ſaith *Socrates*) can kill me, but envy only, which hath, and doth, and will deſtroy the worthieſt that ever were; and therefore the ſame perſon wiſhes, that envious men had more eyes, and more ears than others, that ſo they might be tormented more than others, by beholding others happineſs. Well ſinners, if notwithſtanding all that hath been ſaid, you will ſtill be envious againſt thoſe gracious ſouls that have but little in hand, though they have much in hope; if you will be envious againſt thoſe who ſtand between you and wrath, between you and Hell; if you will be envious againſt thoſe, to whom (as inſtruments) you are beholding for all the mercies, comforts and contents, that you enjoy in this world, then know, that your envy will torture you, your envy will flay you, your envy will prepare the hotteſt, darkeſt,

Pro. 14. 3. Job 5. 3. Mat. 23. 13, 14, 15.

darkest, and lowest place in Hell for you. But,

Tenthly, If the best things are reserved for Believers 'till they come to Heaven, then let not any outward losses trouble you, nor deject you; what is thy loss of a House made with hands, to one eternal in the Heavens? what is thy loss of rags, to the Royal Robes above? what is thy loss of Earth, to thy gain of Heaven? what is thy loss of a Husband, Wife, Child, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of the just men made perfect?

2 Cor. 5.1. Rev. 6.11. ch. 7.9.13. 14.

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he Prayed thus to God; Lord let me not be troubled at the loss of my Gold, Silver, Honour, *&c.* for thou art all, and much more than all those unto me.

When *Demetrius* asked *Stilpo* what loss he had sustained, when his Wife, his Children and Countrey were all burnt; he answered, that he had lost nothing, counting that only

A Philosopher of *Megara.*

only his own, which none could take from him, to wit, his vertues; what an unlovely, what an uncomely thing would it be, to ſee a rich Heir, upon the loſs of a Ribbon out of his Hat, or upon the loſs of a Glove from his Hand, *&c.* to ſtand ſighing and grieving, vexing and lamenting? or to ſee a Prince, upon the burning up of his ſtables, and out-houſes, to ſtand wringing his hands, and beating his Breaſts, and to cry out undone, undone, when his Royal Palace is ſafe, his Crown ſafe, his Treaſures ſafe? as unlovely, yea, a more unlovely and uncomely thing it is to ſee a Saint upon the account of loſing Wife, Child, friend, *&c.* to cry out undone, undone, no ſorrow to my ſorrow, no loſs to my loſs, when his great All is ſafe, when his Crown, his Heaven, his Happineſs, his Bleſſedneſs is ſafe. *Baſil* bringing in *Job* comforting his Wife under all their ſad loſſes and calamities, makes him ſpeak thus; *Semper proſpere agere ſolius eſt Dei; bibiſti liquidum vita laticem, & turbidum*

Baſilius Homiliar. 23.

bidum jam toleranter bibe) it belongeth to God only, always to enjoy contentment. Thou hast drunk of the clear waters of this life; now drink of them patiently, when they are troubled. But,

Eleventhly, If the best things are reserved for Believers 'till they come to Heaven, then let Believers live chearfully, and walk comfortably up and down in this World. Ah how chearfully and merrily do many great heirs live! though for the present things go hard with them, the hopes of a good Inheritance makes them sing care and sorrow away. It is not for the honour of Christ, nor for the glory of the Gospel, to have the Heirs of heaven look so sadly, and walk so mournfully, and so dejectedly, as if there were no Heaven, or as if there was nothing laid up for them in Heaven; it becomes not the Sons of glory, with *Rachel*, to give so much way to weeping, as to refuse to be comforted. Dost thou not remember, O Christian! that the joy

Psal. 33.1.
Psa. 39.12.
Isa. 44.16.
Joel. 2.23.
Zech. 10.7.

Phil. 3. 1.
ch. 4. 4.

Neh. 8.10.

joy of the Lord is thy ſtrength; thy doing ſtrength, thy bearing ſtrength, thy prevailing ſtrength? what, haſt thou forgotten, that the joy of the Lord is thy ſtrength to live, and thy ſtrength to dye? if not; why with *Cain* doſt thou walk up and down with a dejected countenance, with a caſt-down countenance? A beautiful face is at all times pleaſing to the eye, but then eſpecially when there is joy manifeſted in the countenance; joy in the face, puts a new beauty upon a perſon, and makes that which before was beautiful, to be exceeding beautiful; it puts a luſtre upon beauty. So doth joy put a luſtre, and a beauty upon a Chriſtian, and upon all his words, his ways, his works; it was this that made the faces of ſeveral Martyrs to ſhine as if they had been the faces of Angels. One obſerves of *Chriſpina*, that ſhe was chearful when ſhe was apprehended, and joyful when ſhe was led to the Judge, and merry when ſhe was ſent into Priſon; ſo when ſhe was bound,

Auguſtin. in Pſa. 137.

bound, when she was brought forth, when she was lifted up in a cage, when she was heard, when she was condemned, in all these things she rejoyced; so that they who were miserable, thought her to be miserable, who indeed was happy under a spirit of joy: when *Cæsar* was sad, he used to say to himself, (*Cogita te Cæsarem esse,*) think thou art *Cæsar*. Ah Christians! when you are sad and dejected, think of your dignity and glory, think of all those precious and glorious things that are reserved in Heaven for you.

It becomes not Christians, who have so much in reversion, to be like *Agelastus* (Grand-father to *Crassus*) who never laughed in all his life, save once, and that was when he saw a Mare eating of Thistles; nor like *Anaxagoras Clazœnius*, who was never seen to laugh or smile, from the day of his birth, to the day of his death. Christian! I desire to leave that serious and sad word upon your hearts,

Deut.

Deut. 28. 47, 48. *Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all things; therefore ſhalt thou ſerve thine enemies, which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all things; and he ſhall put a yoke of Iron upon thy neck until he have deſtroyed thee.* Sad ſouls, it will be your wiſdom to make this Scripture your daily companion, and to ponder it ſeriouſly in your hearts, as *Mary* did the ſaying of the Angel. God takes it ſo unkindly at his Peoples hands, that they ſhould be ſad and ſighing, lamenting and mourning, when they ſhould be rejoycing and delighting themſelves in the Lord, for the abundance of his mercies; that he threatens to purſue them with all ſorts of miſeries and calamities to the very death. A ſad dejected ſpirit opens many foul mouths that God would have ſtopt, and ſads many precious Souls that God would have gladded, and diſcourages

ges many weak Christians, and young beginners, whom God would have encouraged, and animated; and therefore we need not wonder if God should deal so sadly and severely with such sad souls, who make little of sadding many at once, *viz.* God, Christ, the Spirit, and many precious ones, of whom this World is not worthy; Surely there is infinitely more in the great and glorious things that are reserved for Believers in Heaven, to joy and rejoyce them, than there can be in all the troubles and trials, afflictions and temptations that they meet with in this World, to sad, grieve and deject them. Ah Christians! the great and glorious things that are reserved in Heaven for you, will afford you such an exuberancy of joy, as no good can match, as no evil can over-match; witness the joy of the Martyrs, both ancient and modern. O how my heart leapeth for joy, (saith one of them) that I am so near the apprehension of eternal Bliss. But,

See Acts and Mon. 1668, 1669, 1670, &c.

Twelfthly,

Twelfthly, If the best and greatest things are reserved for Believers 'till they come to Heaven, why then let not Believers be unwilling to die; yea, let them rather court it, and when it comes, sweetly welcome it; there is no way to Paradise, but by this flaming sword; there is no way to those heavenly treasures, but through this dark entry; there is no way to life, immortality and glory, but by dying; there is no coming to a clear, full and constant fruition of God, but by dying: *Augustine* upon those words, *Gen.* 33. 20, 21. *Thou canst not see my face, and live*, makes this short, but sweet reply; *Then Lord let me die, that I may see thy face. Shall I die ever* (saith one) *yes; or shall I die at all, yea, why then, Lord, if ever, why not now, why not now?* So St. *Andrew*, saluting the Cross on which he was crucified, cried out, *Take me from men, and restore me to my Master.* So *Lawrence Saunders*,

So *Moses*, *Jacob* and old *Simeon*.

So *Cowper*, *Nazianzen*, *Faninus*, *Cyprian*, young Lord *Harrington*, and others, *&c. Præcipit ut quisque vitam suam futuri desiderio laboret, præsentiam tædio.* Bern.

Sanders, when he was come to the ſtake at which he was to be Burnt, kiſſed it, ſaying, *Welcome the Croſs of Chriſt, Welcome everlaſting life.*

Ah Chriſtians! can you read over theſe inſtances, and not bluſh, and not be troubled that theſe worthies ſhould be ſo ready, and ſo willing to dye, that they might come to a happy fruition of thoſe glorious things that are reſerved in Heaven for them, whilſt you are unwilling to dye, whilſt your deſires are rather (with *Peter*) to build Tabernacles here, than to be in a full fruition of God, and in a happy poſſeſſion of your Heavenly Manſions? *Cyprian* tells of a Biſhop, who being near his death, and unwilling to dye, and praying to God for a longer life, an Angel appeared unto him, and with an angry countenance reproving him, ſaid, (*Pati timetis; exire de vita non vultis, quid faciam vobis?*) Ye fear to ſuffer, ye will not go out of this life, what ſhall I do unto you? Ah Chriſtians, Chriſtians! how juſtly may that Father

Mat. 17. 4. John 14. 2, 3.

Cyprian de immortalitate.

ther be angry with his child, that is unwilling to come home? and that Husband with his Wife, who is unwilling to ride to him in a rainy day, or to crosse the Seas to enjoy him? And is not this your case? is not this your case? I know it is. Well Christians, let me a little expostulate the case with you, that if it be possible I may work your hearts into a willingness to die, yea, to desire death, to long for death, that so you may come to a full Fruition of whatever is reserved in Heaven for you; and that I may, I beseech you Christians, tell me,

First Can Death dissolve that glorious union that is between you and Christ? No, *Rom.* 8.35.——*ult.* Why, why then are you unwilling to die, as long as in death your union with Christ holds good? As in death *Saul* and *Jonathan* were not parted; so in death, a Believer and Christ is not parted, but more closely and firmly united. That is not death, but life that joyns the dying

2 Sam. 1. 23.

man to Christ; and that is not a life, but death, that separates the living man from Christ. As it is impossible for the Leaven that is in the Dough to be separated from the Dough, after it is once mixed, for it turneth the nature of the Dough into it self; so it is impossible (either in life or death) for the Saints ever to be separated from Christ, for Christ in respect of union is in the Saints, as nearly as the Leaven in the very Dough, so incorporated one into another, as if Christ and they were one lump. But

John 17. 20, 21. Joh. 15. 1, 5, 6.

Secondly, (For I shall but touch upon things) tell me, O Christian! who art unwilling to dye; whether death can dissolve or unty that marriage-knot, that by the Spirit on Christs side, and by Faith on thine, is knit between Christ and thy Soul? no, death cannot untie that knot, *Hos.* 2. 19 20. Why, why then, O Christian! art thou unwilling to die, as long as the marriage-knot holds fast between Christ and thy Soul? I readily grant, that death

Mat. 25. 1, 2.

Rom. 7. 1, 3, 4.

death dissolves that marriage-knot that is knit between man and wife; but death, nor Devil, can never dissolve the marrage-knot that is knit between Christ and the believing soul. Sin cannot dissolve that marrage-knot that is knit between Christ and a Believer; and if sin cannot, then certainly death that came in by sin cannot; though sin can do more than death, yet sin cannot make null and void that glorious marrage that is between Christ and the soul; therefore a Christian should not be unwilling to dye. But

Jer. 3.1,2, 3,4,5,10, 12,14. compared.

Thirdly, Can Death, O Christian! dissolve that glorious covenant that God hath taken thee into? No, death can never dissolve that covenant, *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.* Though *Abraham* be dead, yet God is *Abrahams* God still; by covenant, and by vertue

Mat. 22. 30, 31, 32.

of this everlasting Covenant, *Abraham* shall be raised and glorified; O then, why shouldest thou be afraid of death? why shouldest thou be unwilling to die?

When *David* was upon his dying bed, he drew his strongest consolation out of this Well of Salvation the Covenant: 2 *Sam.* 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things & sure; for this is all my Salvation, and all my desire, although he make it not to grow.* Dear hearts, the Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reason why you should be unwilling to die; there are three things that are impossible for God to do, *viz.* to die, to lie, or deny himself, or that gracious Covenant that he hath made with his people; and therefore death should be more desirable than terrible to gracious souls. But

Fourthly, Tell me, O Christian!

ſtian! can death diſſolve that love that is between the Lord and thy ſoul? No, death cannot, for his love is not founded upon any worth or Excellency in thee, nor upon any work or ſervice done by thee; but his love is free; he loves, becauſe he will love; all motives to love are taken out of that boſome, that is love and ſweetneſs it ſelf. His love is everlaſting, it is like himſelf, *Jer.* 31. 3. *I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee.* John 13. 1. *Whom he loved, he loved to the end.* Iſa. 54. 8, 9, 10. *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. For this is as the waters of* Noah *unto me; for as I have ſworn that the waters of* Noah *ſhould no more go over the earth; ſo have I ſworn that I will not be wroth with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee; neither ſhall the Cove-*

Pſal. 116. 15. Deut. 7. 7, 8

nant of my peace be removed, saith the Lord, that hath mercy on thee. The love of Jesus Christ was to *Lazarus* when dead, *John* 11. 11. *Our friend Lazarus sleepeth*; by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children: O why then are they afraid to die! why then do they not long to die, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dyes, that never decays, nor waxes cold; it is like the stone *Asbestus*, of which *Solinus* writes, that being once hot, it can never be cooled again. Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, than fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing soul, dissolve those gracious grants, or those grants of grace that the Lord hath vouchsafed to thee? as the grant of reconciliation, the grant

grant of acceptation, the grant of justification, the grant of adoption, the grant of remission, *&c.* No, death cannot dissolve any of these gracious grants, *Rom.* 11. 29. for the gifts and calling of God are without repentance; why then, O Christian, art thou unwilling to die? indeed, were it in the power of death, to make void any of those noble and gracious grants that God hath vouchsafed to thee, thou mightest be afraid, and unwilling to dye; but that being a work too great, and too hard for death to accomplish, why shouldest thou not in a holy triumphing way, say with the Apostle, *O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.* A Christian upon the account of what is laid up for him, may, and ought divinely to out-brave death; as this precious Saint did a little before she breath'd out her last into the bosom of

1 Cor. 3. 21, 22, 23.

1 Cor. 15. 55, 56, 57.

Chriſt, ſhe called for a Candle, Come, ſaith ſhe, and ſee death; and this ſhe ſpake ſmilingly, out-braving death in a holy ſenſe, being free both from the pains of death, and from the fear of death, ſhe knew him in whom ſhe had believed; ſhe knew right well that death could not diſſolve thoſe gracious grants that God had vouchſafed to her; and therefore when ſhe came to it, ſhe made no more of it to die, than we to dine. But

2 Tim. 1. 12.

Sixthly, Tell me, Chriſtians, did not Chriſt come to deliever you from the fear of death? yes, he did come into the world, and did take our nature upon him, that he might deliver us from the fear of death, *Heb.* 2.14, 15. Why then ſhould you be unwilling to die? Tell me, hath not Chriſt diſarmed death of all its hurting power, and taken away its ſting, that it cannot harm you? yes, he hath, 1 *Cor.* 15. 55, 56, 57. Why then ſhould you be unwilling to die? Tell me Souls, will not Chriſt be with you in

in that hour, will he not ſtand by you, though others ſhould deſert you? yes, we have it under his own hand, that he will be preſent with us, and that he will neither living nor dying leave us, nor forſake us, *Pſal.* 23. 4. *Heb.* 13. 5, 6. why then ſhould you be unwilling to die? Tell me, Oh trembling Chriſtians, ſhall death be any more to you than a change, a change of place, a change of company, a change of employment, a change of enjoyment? No certainly, death to us will be but a change, yea, the happieſt change that ever we met with, *Job* 14. 14. *John* 11. 26. 1 *Theſ.* 4. 14. why then ſhould you be unwilling to die, ſeeing that to die is nothing but to change Earth for Heaven, Raggs for Robes, Croſſes for Crowns, and Priſons for Thrones, *&c.*? But tell me once more, Chriſtians, hath not Jeſus Chriſt, by his lying in the Grave, ſanctified the Grave, and perfumed and ſweetned the Grave? hath he not by his blood and death purcha-

Ejus eſt timere mortem qui ad Chriſtum nolit ire. Let him fear death that is loth to go to Chriſt. *Cyprian.*

sed for you a soft and easie bed in the grave? yes, we believe he hath done all this for us: O why then should you be unwilling to die; once more tell me, Christians, will not Jesus Christ raise you out of the grave, after you have taken a short nap? will he not cause you to hear his voice? will he not call you out of that withdrawing room, the grave, and bring you to immortality and glory? yes, we believe he will, *John* 6. 39, 40. 1 *Cor.* 15. 1 *Thes.* 4. 14. --- *ult.* O why then should you be unwilling to die? O why should you not upon all these accounts long for it, and whenever it comes, readily and willingly, chearfully and sweetly, embrace it? Oh Christians, Christians let but your hopes, and your hearts be more fixed upon the things that are reserved in Heaven for you, and then you will nether fear death, nor feel it when it comes. But

Seventhly, Death will perfectly cure you of all corporal and spiritual

tual diseases at once: As the aking head, and the unbelieving heart; the ulcerous body, and the polluted soul. Now your bodies are full of boils, full of aches, full of diseases, full of distempers, so that your wisest Physitians know not what to say to you, nor what to do with you, nor how to cure you; it is often with your bodies, as it was with the civil and ecclesiastical body of the Jews, *which from the sole of the feet even to the crown of the head, was full of wounds, bruises, and putrifying sores*; but now death will perfectly cure you all, death will do that for you, that you could not do for your selves; death will do that for you, that all your friends could not do for you, death will do that for you, that the ablest and wisest Physitians could not do for you, it will cure you of every ach, of every ail, *&c.* At *Stratford Bow*, in Queen *Mary's* days there was burnt a lame man and a blind man at one stake; the lame man after he was chained casting away his crutch, bade the blind

Ultimus morborum medicus mors.

Isa. 5. 6.

Acts and Mon. fol. 1733.

blind man, be of good comfort, for death (saith he) will cure us both, thee of thy blindness, and me of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you be unwilling to die? *Mecœnas* in *Seneca*, had rather live in many diseases, than die; but I hope better things of you, for whom Christ hath died.

Quid est mors nisi sepultura vitiorum? What is death but the burial of vices. *Ambros. de bono mortis*, c. 4.

And as death will cure all your bodily diseases, so it will cure all your soul-distempers also. Death is not *mors hominis*, but *mors peccati*; not the death of a man, but the death of his sin (*peccatum erat obstetrix mortis, & mors sepulchrum peccati*,) Sin was the Mid-wife that brought death into the world, and death shall be the Grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do; it shall at once free him fully,

fully, perfectly and perpetually from all sin, yea from all possibility of ever sining more.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, and venemous creatures; such a day as that will the day of death be to their sins, who are interested in a Saviour. When *Sampson* died, the *Philistims* also died together with him: So when a Believer dies, his sins dy with him. Death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it. Heb. 12. 23. Rom. 9. 7. 1 Cor. 15. 26.

And why then should Christians be afraid of death, or unwilling to die, seeing death gives them a writ of ease from infirmities and weaknesses, from all aches and pains, grief and gripings, distempers and diseases, both of body and soul?

Homer reports of his *Achilles*, that he had rather be a servant to a poor Country-Clown here in this world, than to be a King to all the souls departed; and the truth is, the most famous

famous Heathens have preferred the meaneſt life on earth, above all the hopes they had of a better life; but I hope better things of you Chriſtians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and ſoul diſtempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, yes: why then ſhould you be afraid to dye? why ſhould you be unwilling to dye, ſeeing that your dying day is a day that cannot be put off? the daily ſpectacles of mortality which we ſee before our eyes, clearly evince this truth, that all muſt dye? it is a Statute-Law in Heaven, that all muſt dye; all men and women are made up of duſt, and by the Law of Heaven they muſt return to duſt. All have ſinned, and therefore all muſt dye; the core of that Apple which *Adam* eat, ſticks in the throats of all his children, and will at length choak them all, one by one.

Eccl. 2. 16. Zech. 1. 5. Heb. 9. 27. Gen. 2. 19. Rom. 6. 23.

Maſius in ult. cap. Joſh. v. 32.

Maſius (out of *Jacob Ediſcenus Syrus*)

Syrus) saith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he divided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them; Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of mankind; you must fall, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by our mortality, preach many Sermons of mortality to us? and therefore why should we be unwilling to pay that debt that all owe, and that all must pay; and that so many daily pay before our eyes; But

Ninthly, A Believers dying day is his best day, and why then should he be unwilling to dye? *Eccles.* 7.1. *A good name is better than precious ointment*, speaks of some who lamented and celebrated their deaths.

Ambros. de fide Resurrectionis mens births

aint-

ointment: and the day of death, than the day of ones birth; in respect of profit, pleasure, peace, safety, company, glory; a Believers last day is his best day, and why then should a Believer be unwilling to die? In a Printed Sermon on this very Text, I have proved this Truth at large, and to that I referr you, who desire further satisfaction about this truth. But

Rev. 14. 13. c. 21. 4. Job 3. 13, 14, 15, 16. Isa. 57. 1, 2.

Tenthly, A Believers dying day is his resting day. It is his resting from sin, from sorrow, from affliction, from temptation, from desertion, from dissention, from vexation, from persecution, & from all bodily labour; And therefore why should a believer be unwilling to dy, seeing that for him to die is no more but to rest? But of this rest I have spoken largely before, and therefore a touch may be enough in this place. But

Eleventhly, The Saints dying day is their reaping day; when they shall reap the fruit of all the prayers that ever they have made, and of all

all the Sermons that ever they have heard, and of all the tears that ever they have ſhed, and of all the ſighs and groans that ever they have fetcht, and of all the good words that ever they have ſpoke, and of all the good works that ever they have done, and of all the great things that ever they have ſuffered; yea, now they ſhall reap the fruit of many good ſervices, which themſelves had forgot. *Lord, when ſaw we thee hungry and fed thee, or thirſty and gave thee drink, or naked and cloathed thee, or ſick or in priſon and viſited thee?* They had done many good works, and forgot them, but Chriſt records them, remembers them, and rewards them. *Sabinus* in *Senecæ* could never in all his lifetime remember thoſe three names of *Homer*, *Ulyſſes* and *Achilles*, and as bad memories have many Chriſtians in Spirituals; but our Lord Jeſus, as he hath a ſoft and tender heart, ſo he hath an Iron memory; he remembers not onely the beſt and greateſt ſervices, but alſo the leaſt

2 Cor. 9. 6. Gal. 6. 7, 8, 9.

Mat. 25. 34---41.

least and lowest services that have been done by his people: and he remembers them to reward them; a bit of bread, a cup of cold water, shall not pass without a reward; therefore it is good counsel one gives, (*Nunquam quum veniat Dominus inveniat imparatos: sed semper vultus suspensos expansusque sinus habentes, ad largam Domini benedictionem,*) Let the Lord when he cometh never find us unready; but alwayes with our faces looking up towards him, alwayes having our bosoms open, our laps spread abroad, as looking to receive a large blessing from him. Christians, however Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his People; yet when you dye, when you come to Heaven, you shall then reap a plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to be buried and lost; when mortality shall put on

Mat. 10. 24, 25.

Bernard Ser. 17. in *Cant.*

Pro. 11. 25. Psal. 126. 5, 6.

on immortality, you ſhall then find that bread which long before was caſt upon the waters; therefore be not, O Chriſtian, afraid to dye! be not, O Chriſtian, unwilling to dye! for thy dying day will be thy reaping day. But Eccl. 11. 6.

Twelfthly, Thy dying day, O Believer! will be thy triumphing day; Now thou ſhalt glorioufly triumph over Sin, Satan, the World, thy own baſe heart, yea, and over death it ſelf. I readily grant, that if you conſider Believers in Chriſt as he was a publick perſon, they have then already triumph'd over principalities and powers; what Chriſt did in his greateſt tranſactions, he did as a publick perſon, repreſenting all his choſen ones; he ſuffered as a publick perſon, repreſenting all his Elect; he died as a publick perſon, repreſenting all his precious ones; he roſe, he aſcended, and now he ſits in Heaven as a publick perſon, repreſenting all his children; *Epheſ.* 2. 6. *And hath raiſed us up together, and made us ſit toge-* Joh. 11. 2.

together in heavenly Places in Christ Jesus. Christ hath taken up his childrens rooms in Heaven aforehand; Christ hath already taken possession of Heaven in their names, in their stead; they do now sit together in Heavenly places in Christ Jesus. And so when Jesus Christ spoiled Principalities and Powers, and triumphed openly over them on the cross, he did this as a publick Person, representing all his children, who triumph'd in his triumph over all the Powers of darkness; and therefore in this sense Believers have already triumph'd: yea, and I readily grant, that believers, even in this life, by vertue of their union and communion with Christ, and by vertue of his gracious presence, influence and assistance, they do always triumph, as the Apostle speaks, 2 *Cor.* 2. 14. *Now thanks be unto God which always causeth us to triumph in Christ.* Believers now are more than conquerors, they are triumphers over the world, the flesh, and the Devil.

Ephes. 8. Col. 3. 14, 15.

A plain Allusion to the *Roman* Triumphs.

1 John 2. 13, 14.

Rom. 8. 37. 1 John 4. 4.

Christ

Christ so routed Satan upon the Cross (said *Ignatius*) that he never since, either hears or sees the Cross, but he falls a shaking and trembling. Believers, by holding forth to Satan the Cross of Christ in the arms of Faith, and by their laying hold on his Cross, and pleading his Cross, they do easily, they do frequently overcome him, and triumph over him: but notwithstanding all this; Ah, how often doth the best of Saints find the world, the flesh and the Devil triumphing sadly over them? Now a Christian triumphs over Satan, by and by Christ withdraws, and then Satan triumphs over him; Now the Believer leads captivity captive, anon the Believer is led captive; this day a Saint gets the wind and the hill of Satan, and beats him quite out of the field; the next day Satan draws forth, and falls on with new forces, with new arguments, with fresh strength, and then puts a Christian to a retreat, yea too often to a rout; in many a battel a Christian is worsted,

Rom. 7. 14. to the end.

worsted, and much ado he hath to come off with his life; O but now death, that brings a Christian to a full, perfect, compleat, absolute, and perpetual triumph over the world, the flesh, and the Devil. Now a Christian shall for ever have the necks of these enemies under his feet; Now these enemies shall be for ever disarmed, so that they shall never be able to make resistance more, they shall never strike stroke more, they shall never affront a Believer more, they shall never lead a Believer captive more, *&c.* O why then should Believers be afraid to dye, be unwilling to dye, seeing that their dying day is their triumphing day? But

The *Romans* used in all their battels, to lose at first to win at last, it is so with Christians.

Thirteenthly, as a Believers dying day is his triumphing day; so a Believers dying day is his marriage-day; in this life we are only betroth'd to Christ, in the life to come we shall be married to Christ; here Christ and the Believer is near, but death will bring Christ and the Believer nearer; here Christ and the Be-

Hos. 2. 19, 20.

Believer is ask'd, and all things are agreed on between them, only the marriage-knot muſt be tied in Heaven, the marriage-ſupper muſt be kept in Heaven; And therefore ſeveral of the Martyrs on their ſuffering-days, on their dying-dayes, they have invited ſeveral to their marriage, as they have phraſed it, knowing right well, that their dying dayes would be their marriage-dayes to Chriſt, the very thoughts of which hath ſo raiſed, and cheared, ſo warmed, and inflamed their hearts, that they have made nothing of death, that they have out-braved death, that they have, to the great joy of their friends, and to the amazement and aſtoniſhment of their enemies, more reſolutely, friendly, and ſweetly imbraced death, than they have their neareſt and deareſt relations. But in the

Rev. 19.5. --10.

Fourteenth place, A Chriſtians dying day, is his tranſplanting day; death tranſplants a Believer from Earth to Heaven, from miſery to glory;

glory; death (to a Saint) is nothing but the taking of a sweet flower out of this wilderness, and planting of it in the Garden of Paradice; it is nothing but taking of a Lilly from among Thorns, and planting of it among those sweet Roses of Heaven, which God delights to wear always in his bosome. Death is nothing but the taking off of a Believer fully from the stock of the first *Adam*, and the planting of him perfectly and perpetually into that glorious stock, the second *Adam*, the Lord Jesus, who is blessed for ever. Death is nothing but a taking off of a Believer from a mere barren soil, and planting of him in a more fruitful soil. Here some Christians bring forth thirty-fold, others sixty, and others a hundred-fold; but Heaven is so fruitful a soil, that there are none there but such as abound in the fruits of righteousness and holiness, but such as bring forth a thousand-fold, yea, many thousand-fold. Here our hearts are like the Isle of *Pathmos*, which

Job 14.14

Mat. 13.8, 25.

which brings forth but little fruit, but when they ſhall by death be tranſplanted to Heaven, they ſhall be like the Tree in *Alcinous*'s Garden, that had alwayes bloſſoms, buds, and ripe fruits, one under another.

In the Iſland of St. *Thomas* (on the back ſide of *Africa*) in the midſt of it is a Hill, and over that a continual cloud, wherewith the whole Iſland is watered and made fruitful. Such a cloud will Jeſus *Chriſt* be to all thoſe precious ſouls that ſhall be tranſplanted from Earth to Heaven.

O why then ſhould Believers be unwilling to die, ſeeing that their dying day is but a tranſplanting day of their ſouls from Earth to Heaven, from a Wilderneſs to a Paradiſe? But in the

Fifteenth place, As a Believers dying day, is the day of his tranſplantation, ſo his dying day is the day of his coronation: Here Believers are Kings elected, but when they die, they are Kings crowned;

now they have a Crown in reversion, but then they shall have a Crown in possession; Now they
Jam. 1. 12. have a Crown in hope, but then
Rev. 2. 16. they shall have a Crown in hand. Death will at last bring the soul to a Crown without thorns, to a Crown without mixture, to a righteous Crown, to a glorious Crown, to an everlasting Crown: Though a Crown be the top of Royalty, and though beyond it the thoughts and wishes of mortal men extend not, yet most may say of their Earthly Crowns, as that King said of his, O Crown! more noble than happy; but death will set such a Crown upon a Believers head as shall always flourish, and
Ps. 132. 18 as shall make him happy to all Eternity; here the Believer, (as his Saviour before him) is crowned with
Psal. 21. 3. thorns, but death will turn that Crown of thorns into a Crown of pure gold.

Upon a Triumph, all the Emperour *Severus* his Souldiers, for the greater pomp, were to put on Crowns of Bays on their heads, but there

here was one Chriſtian among hem that wore his Crown on his rm; and it being demanded why e did ſo, he anſwered, (*Non decet Chriſtianum in hac vita coronari,*) t becomes not a Chriſtian to wear is Crown in this life: The Truth is, Chriſtians Crown never ſits ſo aſt, nor never ſo well becomes im, as when it is put on by a hand of death. Here moſt Princes Crowns re the fruits of unrighteouſneſs, but death will at laſt put upon the be-iever a Crown of Righteouſneſs, 2Ti.4.7.8.
or a righteous Crown: & ſo it is called, not only becauſe it is purchaſed by the righteouſneſs of Chriſt, but alſo to difference it from thoſe unrighteous Crowns, or Crowns of unrighteouſneſs, that the Princes of this World put upon their own 1Co.9.25.
heads; earthly Crowns are corruptible, but death will put on the heads of Believers an incorruptible Crown.

Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

at three several places, *viz.* *Gloceſter*, *Wincheſter*, and *Veſtminſter*, yet how ſoon did his Crown fade and wither!

1 Pet. 5. 4. But death will put ſuch a Crown upon the Believers head, as ſhall never fade nor wither. Worldly Crowns are tottering and ſhaking; moſt Princes Crowns hang but on one ſide of their heads, and all their intereſt, power and policy, cannot make them ſit faſt on both ſides; but death will put upon the heads of Believers an immortal Crown, an unmoveable Crown, an everlaſting Crown, an eternal Crown, a Crown that none can ſhake, that none can take, that none can conquer or overcome.

Rev. 2. 10. 17, 18. Oh! Why then ſhould Chriſtians be afraid to die, or unwilling to die, ſeeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day. But in the

Sixteenth place, A gracious Soul ſhall never die till his work be finiſhed

ſhed, and he prepared to die; and why then ſhould he be unwilling to dye, when his work is done, and he prepared to go home? when God hath no more work for you to do in this world, why then ſhould you be unwilling to die, to go home? now till your work be finiſhed that God hath cut out for you in this world; no power nor policy ſhall ever be able to cut off the thred of your lives in deſpite of all the world, and all the powers of Hell: you ſhall do that work, be it more or leſs, that God hath appointed you to do in this world. The life of Chriſt was very often in danger, both among pretended friends and profeſſed foes, but yet he ſtill eſcapes all the ſnares that they had laid for him, and all the pits that they had digged for him; and that upon this very ground, *That his time was not yet come, his hour was not yet come*, Joh. 7. 30. *Then they ſought to take him, but no man laid hands on him, becauſe his hour was not yet come.* Ch. 19. 20. *Then ſaid they unto him,*

God often bridles wicked mens malice and fury invisibly.

where is thy Father? Jesus answered, Ye neither know me nor my Father, if ye had known me, ye should have known my Father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come. God can and will secure his people from the rage and malice of their enemies, by a secret and invisible hand of Providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands, but yet in spight of them all he keeps up till his work was done, *Acts* 13. 36. For *David* after he had served his own Generation by the Will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep, he did not die till he had served his Generation. Bonds and afflictions waited on *Paul* in every City; so in that 2 *Cor.* 11.23,28. *In stripes above measure, in prisons more frequent, in deaths often. Of the Jews five times received I forty stripes save one*; (the Lord commanded that the number

Acts 20. 23.

of

of strokes should not exceed forty, *Deut.* 25. 3. and therefore the *Jews* that they might not transgress that Law, gave one less;)*Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep, in journeying often, in perils of waters, in perils of robbers, in perils by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among false Brethren, in wearinesse and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness:* And yet notwithstanding all these hazards, hardships, dangers, deaths, *Paul* lives, and bravely bears up till his work was done, his course finished; 2 *Tim.* 4. 7, 8. *I have fought a good fight. I have finished my course; I have kept the faith.* And so in that, *Rev.* 11. 7. *The beast that ascended out of the bottomless Pit, and that made war against the two Witnesses, could not overcome them nor kill them, till they had finished their*

Acts 16. 23. Acts 14. 19, 27.

testimony. Christians shall live to finish their testimony, and to do all that work that God hath cut out for them to do, in spight of all the beasts in the world, in spight of Hell, or Antichrist.

It was so with *Ambrose*, a certain Witch sent her spirits to kill him, but they returned answer, that God had hedged him in as he did *Job*, so that they could not touch him.

Another came with a sword to his Bed-side to have killed him, but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hands again; no means, no attempts could cut him off till his work was done.

So for *Luther*, a poor Friar, to stand so stoutly against the Pope, this was a great Miracle, but that he should prevail against the Pope, as he did, this was a greater, and that after all he should die in his Bed (notwithstanding all the enemies he had, and the several designs they had to have destroyed him) this

this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finished his Testimony, dies in his Bed: O why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his Testimony be finished?

And as a Believer shall not dye till his work be done, so he shall not dye till he be prepared to die. A Believer is always habitually prepared to die. Ay, even then when he is not actually prepared, yet then he is habitually prepared to die; for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, nor his Pardon to seal, nor his Peace to make, nor his Graces to get, nor his Interest in Christ to seek, nor Divine favour to secure, nor a Righteousness to look after, *&c.* That promise is full of honey and sweetness that you have in *Job* 5. 26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.* The Husbandman brings not his Corn into his Barn till it be full

ripe, no more will God take his Children out of this world, till they are fit for another world, he will not tranſplant them from earth, till they are fit, till they are prepared for Heaven. It is with Chriſtians as it is with the fruits of the earth, ſome are ripe ſooner, ſome later; but as we, ſo God will gather none till they are ripe for glory: Some ſouls like ſome fruits, are ripe betimes, other Chriſtians, like other fruits, are a longer time ripening, and ſo God gathers his fruit in as they ripen, ſome ſooner, ſome later, but none till they are (in a meaſure) ripe for Heaven. And why then ſhould Chriſtians be unwilling to die, ſeeing they ſhall not die, till they are prepared to die? I do not ſay they ſhall not die till they think they are fit to die, or till they ſay they are prepared to die, for they may be graciouſly prepared, and ſweetly fitted to die, and yet may judge otherwiſe, by reaſon of Satans ſleights, or ſome Spiritual diſtemper that may hang upon them, or from a natural

fear of Death, and ſome great unwillingneſs to die; but they ſhall not die till they are either actually, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not, Chriſtians, unwilling to die. But in the

17. Seventh place, When a Righteous man dies, he ſhall leave a ſweet ſavour behind him, his name ſhall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apoſtles, Martyrs, and other Saints, a ſweet ſavour to this very day? We know there is no ſweet ſavour, to that they have left behind them. *Pſal.* 112. 6. *The Righteous ſhall be had in everlaſting remembrance.* Prov. 10. 7. *The memory of the juſt is Bleſſed.* The Septuagint thus tranſlates it, The memory of the Juſt is with Praiſes; many are the Praiſes that wait on the Name of the Juſt, when their bodies are in the duſt; no ſcent ſo ſweet as that which the Juſt man leaves behind him, *Eccleſiaſt.* 7. 1. *A good Name is better than pre-* Heb. 11.

cious

The initial letter ב of the Hebrew word *Tob*, that is for good here, is bigger than ordinary, to shew the exceeding excellency of a good Name.

cious Oyntment; he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward Holiness, that's the name that is better than precious oyntment; oyntment only reaches the Nostrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verse thus: (*Melius est nomen bonum quod comparabunt justi in hoc sæculo, quam unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*;) Better is the good name which the Just shall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Priests; though a Believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him, yet he shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said,

(*Ego*

(*Ego si bonam famam servabo sat dives ero*;) If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the Plautus.

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the Mid-wife to bring Eternity to bed. When *Jacob* saw the Chariots that were to bring him to *Joseph*, his Spirit revived: Ah Christian, Death is the Chariot that will bring thee not only to a sight of *Jacob* and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the Spirits of Just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation; but Death of all in-lets is the most happy in-let, it lets the soul into a full fruition of God, to the perfection of grace, and to the heights of glory; and why then should a gracious soul be unwilling to die? But Gen. 15. 27. Heb. 12. 23, 24.

I must hasten to a close; therefore in the

Nineteenth place, Was Jesus Christ so willing to leave Heaven, his Fathers bosome, his Crown, his dignity, his glory, his Royal attendance, to come into this world, to suffer the saddest and the heaviest things that ever was thought of, that ever was heard of, for thy Sins, for thy sake? and wilt thou be unwilling to die, and go to him, who hath suffered so much, who hath paid so much, who hath prepared so much for thee? Ah Christian! Christian! why dost thou not rather reason thus with thy own soul; Did Christ die for me, that I might live with him? I will not therefore desire to live long from him; all men go willingly to see him whom they love, and shall I be unwilling to die, that I may see him whom my soul loves? O! I will not, O! I dare not, O! I may not; others venture through many dangers, and many deaths, to see their friends and relations, and why then shouldest

One of the Fathers longed to die that he might see that head that was crowned with Thorns.

deſt not thou O Chriſtian, be willing to venture through death to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, *&c.* But in the

Twentieth and laſt place, conſider, O Believer, that thou alwayes ſtandeſt before God in the Righteouſneſs of Jeſus Chriſt, who is called the Lord our Righteouſneſs, and who of God is made unto thee Wiſdom, Righteouſneſs, Sanctification and Redemption; whilſt thou liveſt thou ſtandeſt before God, not in the Righteouſneſs of thy duties, nor in thy gracious diſpoſitions which are but weak and imperfect; but in the pure, perfect, matchleſs, & ſpotleſs Righteouſneſs of Jeſus Chriſt. And when thou dieſt, thou appeareſt before God in the ſame glorious Righteouſneſs; ſo that thou mayeſt appear before Gods unſpotted Juſtice and Holineſs, with the greateſt boldneſs and comfort that is imaginable, upon the account of that Righteouſneſs with which thou art

Jer 23. 6. 1 Cor. 1. 30.

art cloathed, *Psal.* 45. 13. *The Kings daughter is all glorious within* (there is her inward glory, Grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purpled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid and glorious, & which shadowed forth the glorious Righteousness of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousness of our Lord Jesus; now in life and in death, the Believer stands before God in the glorious golden Robes of Christs Righteousness; and hence it is, that Believers are said to be all fair, and without spot, and to be without spot or wrinkle, and to be compleat in Christ; and to be without fault before the Throne of God: and why then should a Believer be unwilling to die, and appear before God? by reason of this cloathing of wrought gold, you stand spotless, blameless, and faultless before God; this golden cloathing, this glorious

Exod. 28. 11, 14, c. 39, 1, 2, 3, 4, 5, &c,

Cant. 4. 7. Eph. 5. 27. Col. 2. 10. Rev. 14. 4, 5.

rious Righteouſneſs of Chriſt is as truly and really the believers, and as fully and compleatly the believers, as if it were his very own. Ah no cloathing to this. The coſtly cloak (of *Alciſthenes*) which *Dionyſius* ſold to the *Carthaginians* for an hundred Talents, was indeed a mean and beggarly ragg to this embroidered Mantle that Chriſt puts upon all believers. And therefore a Chriſtian, both living and dying ſhould ſay with the Pſalmiſt, *I will make mention of thy Righteouſneſs, of thy Righteouſneſs only.* Let them be afraid to die, let them be unwilling to dye, who muſt appear before God in their ſins, and in their own Righteouſneſs, which at beſt is but as filthy raggs; but as for thee, O Chriſtian! who ſhalt always appear before God in cloathing of wrought gold, be not thou afraid of death, be not thou unwilling to dye, but rather deſire it, rather long for it; becauſe thou art cloathed with ſuch Righteouſneſs, as will bear thee up ſweetly in it, as will carry thee bravely

Pſa. 7. 15,16,19.

Iſa. 4. 6,

1 Cor. 15. 55, 56, 57.

Rev. 3.18.

bravely through it, and as will make thee triumph over it. Christs Righteousness is a Christians white Raiment, in which he stands pure before God, *Rev.* 19. 7, 8. *Let us be glad and rejoice, & give glory to him, for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine linnen, clean and white, for the Linnen is the righteousnesses of Saints.* By the fine, clean, white Linnen which is here called the Righteousness (or as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousness of Christ; Righteousness, 'tis an Hebraism, noting that most perfect absolute Righteousness which we have in Christ; white is a natural colour, it is a colour of Purity, Ornament and Honour; it was the habit in times past of Nobles, saith *Drusius*, and others. Now in this pure, clean, white Linnen all the Saints are cloathed, and so presented to God by Jesus Christ, and why then should they be unwilling

δικαιώματα, i. e. say some, imputed and imparted righteousness.

willing to die? Here is not a ſpeck, not a ſpot to be found upon this white Linnen, which is the Righteouſneſs of Saints, which ſhould make Saints rather to purſue after death, than to flie from it, or to be unwilling to welcome it when it comes.

7. 2. 7.

The ſpring from whence Chriſtians unwillingneſs to die flows.

I am not ignorant that this unwillingneſs to die moſt uſually ſprings from thoſe low and dark apprehenſions men have of God, and from weakneſs of faith, and from coldneſs of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradiſe, and from our not treaſuring up a ſtock of Promiſes, and a ſtock of Experiences, *&c.* I have alſo conſidered what a diſhonour to God, a reproach to Chriſt, a grief to the Spirit, a ſcandal to religion, a blot to profeſſion, a miſchief to ſinners, and a wrong to Saints it is, for Chriſtians to be unwilling to die, or to be afraid of death, which hath occaſioned me to

The ſad effects of Chriſtians unwillingneſs to die.

to muster up these twenty considerations, to work you to be willing to dye, and if these will not prevail with you, I profess I do not know what will.

Object. *I would be willing to dye, if I had but assurance; but that is the Jewel I want, and therefore I am unwilling to dye.*

First, I answer, It may be thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, compleat, absolute and full assurance is very desirable on earth, but I think few attain to it till they come to Heaven; this sparkling Diamond God hangs in few Saints bosomes, till they come to glory. But

Secondly, I Answer, The least grace if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least measure of grace should be sufficient to assurance to Salvation. But

Mat. 5. 3. 10.

Thirdly, The time of death is one of the most usual seasons wherein God

God gives his children the sweetest and fullest assurance of his love, of their interest in him, and of their right to glory; when there was but a step, a stride between *Stephen* and death, then he saw Heaven open, and Christ standing at the right hand of his Father. Acts 7. 55. to the end

Mr. *Glover*, though he had heen long under clouds, and much darkness, yet when he came near the fire, he cried out to his friend, Oh *Austin*, *Austin*, he is come, he's come, meaning the Lord, in the sweet and glorious discoveries of his love and favour to him, and so he dyed with a heart full of joy and assurance.

Mr. *Frogmorton*, a precious godly Minister, lived thirty seven years without assurance, (after the Lord had wrought savingly upon him) and then dyed at Master *Dods*, haveing assurance but an hour before he died.

I could here give you divers examples of a later date, of many precious Christians who have lived close with God many years, and have

have been much in seeking of assurance; and the Lord hath held them off till a few years before their death, and then he hath filled their souls so full of the sense of his love and the assurance of their everlasting welfare, that they have died under the power of their joyes. Assurance is a free gift of God, & God loves to give his gifts to his Children when they may most chear them, and be of greatest use and service to them, and when is that, but at the day of death? and therefore Christians should not be unwilling to die for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly, and Lastly, Thou mayest die, and go to Heaven without assurance: This truth, with several others of the like import, that may further satisfie such as are unwilling to die, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if what

what is ſaid do not ſatisfie: The next inference then that I ſhall make, and ſo haſten to a cloſe, is this:

If the beſt things are reſerved for believers till laſt, then let not Chriſtians mourn immoderately; Oh! be not over-much afflicted, and grieved for the death of Husband, Wife, Child, Siſter, Friend, who dies in the Lord, for they are but gone to take poſſeſſion of thoſe great and glorious things that are reſerved in Heaven for them. This deceaſed Saint is now gone to her Home, to her Heaven; to her God that hath loved her, to her Chriſt that hath died for her, and to her Crown that was prepared for her. *Abraham* mourned moderately for his dear deceaſed *Sarah*, as is imported by a ſmall *caph* in that Hebrew word, that ſignifies to weep; and that, not becauſe ſhe was old and over-worn (as ſome *Rabbins* ſay) but becauſe death to her was but an in-let into glory, death did but bring her to a happy fruition of all

Inference, 1 Theſ. 1. 13, 14.

Gen. 23. 2.

all thoſe glorious things that God had laid up for them that love him. Death that ſeems to diſpoſſeſs a Chriſtian of all, puts him into a poſſeſſion of all, of all joyes, of all comforts, of all delights, of all contents, of all happineſs, of all bleſſedneſs; and why then ſhould our ſorrow, our tears, over-flow the banks of moderation? Sorrow is good for nothing but for ſin: now that the child is dead, wherefore ſhould I faſt or weep, ſaid *David*? Grief preceding evil, if it be uſed for a remedy, cannot be too much; but that which follows an evil paſt remedy, cannot be little.

When *Ezekiel* loſt (his Wife) the delight of his eyes, he muſt not weep. When *Mary* the Mother of Jeſus ſtood by the Croſs of her only dear Son, ſhe wept not, as *Ambroſe* notes. We may ſay of our deceaſed friend, as the *Jews* of their Father *Jacob*, (*non eſt mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but ſleepeth*; and the Maid, *why trouble you your ſelves? they*

Ezek. 24. 15,16,17. John 19. 26,27,28.

John 11. 11.

are

are not dead but sleep. To d[illegible] in the Prophet *Isaiah* phrase [illegible]t to lie down in our b[illegible]s. So *Isa*[illegible]e Kings Coffin is calle[illegible]a Bed. [illegible] when thy days shall[illegible]e fulfilled, saith *Nathan* to *David*, and thou [illegible]lt sleep with thy Fa[illegible]hers, or as the Original hath it, an[illegible] thou shalt li[illegible] down with thy F[illegible]ther. Death [illegible] nothing but a sleep[illegible]ng with [illegible]hers, or a lying d[illegible] with our Father[illegible] have layn down [illegible] herefore when [illegible]a Child die[illegible], we are to [illegible] our good n[illegible]e (as the pri[illegible] Christians used to do) in sure and certain hope to meet them in the [illegible]orning of the Resurrection.

Isa. 43. 17. ch. 51, 1. 2. 2 Chron. 16. 14. 2 Sam. 7.

The Ancients were wont to call the da[illegible] of their death, *Natalitia*, not dying days, but birth dayes. It hath been the custom, saith *Haym*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity. The Jews to this day stick not to call their *Golgothaes Batta Cajim*, the

houſes or places of the living.

The *Jews* ancient cuſtom was by the way as they went with their Corpſe, to pluck up every one the Graſs, as who ſhould ſay, they were not ſorry for the death of their friends and relations, as men without hope, for they were but cropt off, and ſhould ſpring up again in due ſeaſon. Ah Friends! If you will needs mourn, then mourn for your ſelves, mourn for your ſins, mourn, for the barrenneſs and baleneſs of your own hearts, but do not mourn at leaſt exceſſively, for the death of any Chriſtian friend, or relation; ſeeing that death gives them a quiet and full poſſeſſion of all that glory and happineſs that is reſerved in Heaven for them.

The *Perſian* Kings would have no mourning, or mourning Apparel worn in their Preſence.

[illegible]

END.